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Still the name did not come.

"And to think that he is with us here tonight! To think that I should be privileged to stand upon this platform here, in this town, with—ah—with him!"

Still no glimmer of the Immortal Name.

"I can hardly believe it, and yet my eyes tell me that he is here. My very being echoes to his honored name. My spirit rejoices that one like this should pause in the

midst of his inspired labors to be our guest tonight."

Identity of gentleman still elusive.

"My friends, in a life-time of happiness, and I may say of honor, among you, I have known no happiness, attained no no! I will not speak the name, for is it not graven in letters of golden fire on all our hearts? It is. And so, let me say to you simply, but in all sincerity, that he is here, that we are privileged to look upon him, to hear his voice, to drink in the wisdom of his utterances and the splendor of his eloquence."

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Every day is a loving cup, only some of us see only one of its handles: our own.—Zona Gale.



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THE NEW CHRISTIAN CENTURY CO.

700 EAST FORTIETH STREET, CHICAGO

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Resurrection of Christ

The Solid Ground of the Easter Hope

This great theme, perhaps the most impressive of all the facts of early Christian evangelism, is significant at this moment for the double reason that it appropriately concludes the series of studies we have been making in the field of Jesus' work of miracle, and also because it is the overshadowing consideration of the Easter season. In accordance with our plan of investigation of this side of Jesus' work, it is our first privilege to consider the facts as they are set down in the early Christian documents.

The earliest witness of the New Testament to the resurrection of Jesus is found, not of course in the Gospels, but in the writings of the Apostle Paul, most of which antedate all of the Gospel records. The Resurrection is one of the most familiar and outstanding themes of Paul's preaching and writing. Throughout the record in Acts, which describes in the language of another the evangelism of the great missionary, Paul preached everywhere the return of Jesus from the dead. Perhaps in later years the fact of the sacrificial death of Christ, at first so difficult to explain to Jews and Greeks, occupied a larger place in the apostle's thought, but the resurrection was never for a moment lost to sight. And its evidential value was regarded as easily first in the apotheotic of Christianity.

Paul seems to have laid no stress upon any particular theory regarding the manner of the resurrection. As a Jew he naturally accepted the doctrine of physical revival, without which it was difficult for one of Semitic training to realize the possibility of any survival of death. On the other hand, to men of Greek training the physical resurrection seemed a repulsive and impossible belief, although immortality had long been a tenet of their schools. The effort to reconcile the thought of Jewish Christians to the larger fact of the future life without the presence of the body that had been left behind, is evident in Paul's great utterance in First Corinthians 15, which is, to be sure, a mild, but unquestionably a definite, departure from accepted Jewish belief in the return of the old body from the grave.

When one comes to the Gospels the same facts are observed. There is a clear and definite insistence upon the resurrection of Jesus, with a puzzling vibration between two different conceptions of the way in which he was manifested to his disciples.

Unfortunately the earliest of the Gospels, Mark, gives us no record of the resurrection. It assumes it, and seems about to begin the actual description of the event, after stating that the women at the tomb were assured by an angel that Jesus was risen. Then it breaks abruptly off. The fragment that has become attached to the end of Mark's Gospel is from some other hand, and therefore worthless beyond the fact that it agrees with the general tradition of the first group of witnesses.

In the other two synoptic Gospels we have, however, explicit testimony to a number of features regarding the resurrection of Jesus. These fall into two groups, bearing evidence of coming from different sources even where they are at times embodied in the same paragraph. On the one side we have what seems a definite and consistent story of the physical resurrection of Jesus, in the body which suffered on the Cross, although none of the records states in explicit terms that Jesus came forth from the tomb. But the implication is clear. The women at the tomb find the stone rolled away. They learn that Jesus has departed alive from the sepulchre, and that he is to meet his disciples in Galilee in the near future. This is in substance the testimony of the first Gospel.

In Luke other incidents of similar character are recorded. The stone has been rolled away and the body is gone. Two men in white announce that the Lord is risen. And Peter, hearing the strange news, runs to the tomb. Later on Jesus meets the disciples and shows them his hands and feet, insisting that he is not a spirit as they feared, but a veritable man. He eats before them, and later still is taken up bodily out of their sight. To the same effect is the story of the ascension as given in Acts.

All these facts speak of a physical resurrection, a bursting of the

tomb, a baffling of the guards set by Pilate, and a return in full physical power to the life of the world.

But side by side with these details, and in some instances interwoven with them, without regard for the difficulties thus involved, there is a variety of phenomena which seems definitely suggestive of an immaterial, unearthly, mysterious manifestation of Jesus, in a manner so elusive and yet so convincing that the disciples were held in the grip of wonder and alarm, even while they could not doubt that their Master had conquered death.

In these narratives Jesus walks among the disciples without being known. The two friends on their way to Emmaus are joined by an apparent stranger, who is only revealed to them by his familiar gestures and words at the moment when they join in the evening meal; and at that moment he disappears from their eyes. To the ten disciples gathered in the upper room behind bolted doors Jesus suddenly appeared in a manner so unearthly that they hardly knew him, and were sure it must be a spirit.

But it is in the Fourth Gospel especially that this phase of the post-resurrection manifestation of Jesus is most prominent. Mary of Magdala, who perhaps had most cause to know and love the Lord, met him in the garden but did not recognize him. When at last he had made himself known to her, and she would have thrown herself at his feet, he charged her not to touch him, as if some mysterious element separated him entirely from those whom he had known and loved. To the disciples in the upper room Jesus was manifested in the same mysterious and unaccountable way; and once again when the questioning Thomas is present. On both these occasions Jesus enters in a manner beyond the comprehension of the disciples. And though to Thomas he offered the privilege of inspecting the sacrificial wounds, yet that disciple, over-awed by the mystery and majesty of Jesus, could only prostrate himself with the words, "My Lord and my God."

At the seaside Jesus again met some of the disciples after an interval of time. And though he stood upon the shore as the boat drew to land, they could not recognize him. But something in his bearing, or some familiarity in his words, made them whisper one to another in awed surprise, "It is the Lord!" Yet in this whole interview by the sea they seemed to be dealing with one who was both a friend and a stranger. His appearance and conduct were so mysterious that they could hardly believe it was really their Master. And yet the deeper evidence of his words, his commanding and assured behavior toward them, and the spell he cast over their hearts, held their lips when they would have asked him "Who art thou?" for they knew it was the Lord.

Linked with these narratives are the appearances of Jesus to Stephen and to Paul, where no physical survival is credible, but such spiritual recognition as even men who had never seen him in the flesh, could enjoy.

These two sets of facts, so simply and advisedly set down upon the pages of the New Testament, seem to be the best of proofs that in the earliest circle of believers there was mingled the assured confidence that Jesus was alive from the dead, with a certain wavering of thought as to how his return had been accomplished. The fact was not obscure, but the manner of it was beyond precise statement. They knew that Jesus was alive, and alive for evermore. He had manifested himself to them so convincingly that their minds never doubted the great fact. But when the question arose as to the way in which this marvel of his triumph over death had been accomplished, there were various views, and a resulting hesitance of word.

In the development of Christian doctrine each of these sets of phenomena has received at times strong emphasis. There have been periods in which the church has united in urgent defense and explicit statement of the physical resurrection of Jesus. There have been other times when this side of the question fell into obscurity, and

(Continued on page 6.)

Editorial Survey

The Conservation of Child Life

There was held at Clark University last July a conference of workers for the welfare of children. It was called under the initiative of Dr. G. Stanley Hall, the well known authority on child psychology and related matters. Most of the notable workers in the world of child life were there and it was decided to effect a cooperation for the good of the work. This cooperation will prevent duplication of effort, waste of resource, misunderstanding of aims, bring the strength that comes from unity and utilize all the power of public opinion that a firmly united group of workers can arouse. It will conduct research that its recommendations for help may be wise and the work of the various agencies most far reaching. It will be scientific in method and endowed with the philanthropic spirit. The contribution of one dollar will make any one a member of the Conference and bring the proceedings to his table. Any larger contributions will be well used in promoting the work. The official address is The Child Conference for Research and Welfare, 936 Main St., Worcester, Mass. Dr. Henry S. Curtis is the secretary.

This Conference correlates the efforts of twenty-seven different organizations, all working for the common end of aiding children who need. It includes those who are interested in the child labor problem, the problem of the child offender, the school attendance problem, that of the orphan and the outcast, and the work of the Conference urged upon Congress the necessity of establishing bureaus of the government. Surely if it is wise for the government to conduct scientific departments for the study of agriculture and horticulture, to learn how to grow more wheat and better cattle, finer apples and more varieties of vegetables, it is wise also to conserve child life by governmental means.

The End of Lamaism

The Chinese have occupied Lhasa and reports received in England have it that they have looted the monasteries of their great treasures and even the Buddhist Holy of Holies of its idol, the most valuable in existence, made of heavy gold with the most costly of jewels for decoration. An effort seems to have been made to capture the Dalai Lama, the revered head of Tibetan Buddhism, but he escaped over the Indian border to Darjeeling in the Himalayan mountains. His person is sacred to the Tibetans and to millions of Buddhists and for political reasons the British Government in India will guard him closely and offer him a residence in Calcutta but will quarrel between him and the Chinese.

Thibet has for many centuries been regarded by China as a satrapy and has been required to send a caravan to pay tribute to Peking every three years. China has not always been able to enforce this demand but of late years has done so and has partially ruled at Lhasa through a Chinese Resident. She guaranteed the treaties with England made by the Younghusband expedition and in other ways enlarged her authority within the past two or three years. In 1908 the Dalai Lama made an official journey to Peking where he asked for a royal reception but was denied it and hustled out of the country. This was doubtless meant as an official intimation that he could no longer be looked upon as the civil overlord of Thibet. Now that he is out of the country, either the Chinese will have to assume arbitrary rule, the Thibetan chiefs will have to change their creed to permit another ruler appointed before the death of the "Divine One," or there will be anarchy there on "The Roof of the World."

Thibet was one of the last countries to be opened to the outside world, if indeed it can properly be so considered yet. Travelers have journeyed through it at peril of their lives until of late years, and even then none have been allowed to come near the sacred city of Lhasa. Peter Rhijnhart lost his life while nearly two-hundred miles from the city. His wife escaped after terrible perils, afterward returning to take up the missionary vigil on the Chinese border. Miss Anna Taylor waited for years on the outpost, preparing for the entry that she knew must come some time. The Moravians have had sentinels at Darjeeling for thirty years and have gathered a few converts whom they are teaching for work when it is possible for them to cross over the border among their own folk. Sven Hedin has made the most extensive explorations ever made in the land, his last journeys being very successful, traversing the entire land. Colonel Younghusband's expedition forced its way to

Lhasa to compel respect for trading rights, and opened the sacred city to the eye and camera of the white man. Our missionaries are now at Batang on the Chinese border holding thus one of the most remote stations in the world.

The effect of the Chinese occupation will doubtless hasten the day of missionary occupation though it need not necessarily be expected immediately. China will be more anxious about trade than missions and the prejudice of the Tibetans may delay any opening of missionary doors. One Thibetan lad out of every seven is said to be compelled to become a Lama or priest. If China breaks up the Lamasaries and puts thousands of them into the common life and introduces industry and trade and turns the people from their nomadic habits somewhat she may do them good. But China is more likely to rule with Peking in view, and the benefit to the Tibetans may prove to be at a great cost of life and freedom. Like the wind they may tear the coat from the back in shreds. The missionary, like the sun, would take it from his back by the gentle arts of self help.

Despising the Toiler

J. E. Hurley, General Manager of the Santa Fe R. R. expressed some frank opinions in his testimony before the Illinois State Board of Arbitration in the Chicago hearings on the switchmen's strike. Frank is a demure, kindly word to use to describe this gentleman's candor in expressing his opinions. Brutally frank better benefits the description and the adverb better characterizes the description than does the adjective. He said "I think twelve or thirteen hours a day not too long for the men to work. It is just as good for their families." The great man evidently has in him the blood of tyrants. The sunshine of fortune's favor has not softened his nature much. His nature has been of the quality that is hardened by sunshine rather than made fertile for all good and heartfelt things. Mr. Hurley may have worked his way up. If so it would be good if he could work his way down again and earn a living at a few cents per hour by working more than one half all his working hours with overtime most of the time and then let the judgment be passed that he was so unfit for the liberties of a few hour's rest that his family needed protection from him, and a great charity was done his wife and little ones when he was kept away from home. It may be so of some switchmen just as it may be true that some General Managers would fittingly grace a felon's cell for their lordly disdain of the land's law. Mr. Hurley despises the lowly evidently. He thinks them made of mud while he is of finer clay. He takes himself and his good fortune as a special gift of God to his day and generation and does humanity a favor when he deprives the less fortunate in brain and opportunity of the spare hours wherein they might better their mental and moral selves and give their families some of that presence that fatherhood ought to imply. His judgment is an insult to every working man in the land. He judges them all by the worst he finds among them.

A Better Day in Madagascar

Madagascar was won by great tribulation. The intrepid men who crossed from the Zulu country of South Africa two generations ago met with determined opposition. Though a progressive King seemed anxious for news of the outside world he was jealous of his prestige and authority and would not allow any teaching of religion. What he would accept was taught and the way thus opened for the larger lessons. In time it was possible to teach them and in due course large numbers were won to Christianity.

A bitter persecution broke out under Queen Ranavalona. Thousands suffered death in the most barbarous manners. They were impaled on steaks, flung over a great cliff, boiled in oil, decapitated, sold into slavery, imprisoned, flogged, deprived of their homes and livelihood, and suffered every persecution a savage mind could ingeniously conjure for their affliction. Yet at the end of the quarter century of her persecution there were four times as many Christians as when she began. They wandered in the woods, lived in the caves, concealed their faith, held secret meetings in face of death for so doing, and both so lived and preached their secret faith that converts were won in the very household of the ruler. After her death a Christian queen was crowned and the cause prospered. The

Hovas are a splendid people of the Malaisian rather than the negroid type. Their representatives visited this nation and Britain some years ago to protest against the subjugation of their country by the French. They were cultured, courteous gentlemen but they failed. For nations that themselves make subject peoples cannot well protest when their sisters desire to do so and the Malagasy cause was lost.

The French are generally favorable to Catholic missions in their dependencies but rarely do Protestant missions receive just protection. When they took over some of the South Sea groups from England the missions that had made the islands places of peace where there was once but unspeakable savagery, practically lost their heritage. In southern China the government of "Equality, Liberty, Fraternity" so favored the claims of Catholic prelates that the Chinese government was compelled to grant them civil powers and ranks in which a bishop was equal to a Viceroy. In Madagascar discriminations began with the coming of the French governor. The mission schools were arbitrarily closed in many places and the policy has been pursued until but 300 remain. M. Augagneur stated his determination to suppress these also. The churches have been closed under various pretexts. His madness has not been against Protestantism alone but against religion and the Catholics have been shown few favors under his administration.

He has recently been at home making a defense of his policy but it resulted in his defeat. The London Missionary Society, the mother of missionary Madagascar, presented so strong a case to the new government in Paris and was so admirably backed by the British ministry that this modern Saul has been recalled and a fair minded administrator in the person of M. Cor appointed to take his place. This era of less savage, but nevertheless brutal, persecution of the native church finds a Christian community of 147,000 ready to urge their common faith with more zeal than ever. The deposed governor made no apologies for his work but boldly stated that "the work of disengaging the natives from their Protestant missionaries is almost finished" and is said to have declared he would destroy Christianity on the island. His zeal may yet make it a more completely Christian nation.

How Germany Makes Socialists

Berlin has been the scene of riots of late and through them Germany has been making more socialists. An American student landed in Leipzig one evening just at dusk and while hungrily awaiting his supper was stumbling as best he could through an evening daily. There he saw for the first time news of McKinley's assassination. He was horrified and engaged the proprietor in conversation about the matter, striving for more information, having been across country on his wheel for some days. Mine host told him little of the news but roundly anathematized our country, England and Switzerland for harboring anarchists and brought his wrath to climax by declaring we but received our deserts when they killed our presidents. The indignant student reminded him that all the anarchist assassins were made in Germany and other lands where the policy of repression was pursued and we were compelled to suffer for their sins.

So Germany is exceedingly mad against the socialists and in her imperious hate represses their rights of speech and suffrage and thus compels all who love liberty to turn to socialism as their only recourse. Dangerous political doctrines have short shrift where they are allowed to expose their subtleties and false theories. Suppression but prepares for an explosion, for the opinions of men, like volatile gases, are safest in the open. There are three and one-half million socialists in Germany. As suffrage is limited to men of twenty-five and over, it is safe to say that there are quite one-half the German people in full sympathy with the Social Democratic party. However, the representation to the Reichstag is so gerrymandered that they get but about one-third the representation an equal division would entitle them to, while the Centrists, the Roman-Catholic party get one-half more than it would entitle them to. This is done by giving the cities where the workers dwell, small representation as compared with the country where, as in Germany, Catholicism is strong.

In Prussia the qualifications for voting are the same i. e. all males of twenty-five or over, but there is a grouping system in use that discriminates even more severely against the industrial classes. Members of the legislature are elected by groups of electors, made up according to the amount of tax paid. One group is composed of the great tax payers and they elect one-third of all the legislators. Another group is composed of the middle class who elect another third while the workingmen, great in numbers but small in wealth,

elect but one-third of their legislators. Thus while the third class make up the great majority they can elect but one-third the members of the Landtag. They are socialists and one of the reasons is that while the aristocratic powers keep them from a proportionate representation the social democrats contend for that proportionate representation. Thus the repressive measures of the aristocrats make socialists.

A bill for electoral reform has been before the Prussian legislature. It fails to abolish the three class representation and the social democrats have attempted to hold political meetings. It is difficult for us to understand how any political group that has a political program with members elected on it and represents one-half the people can be repressed to such measure that the police are ordered to even suppress attempts to hold a "walking meeting" i. e. an assemblage of the people with no set program but merely walking back and forth in peaceful manner, conversing and perhaps displaying banners that blazon their political creed of equal representation. Yet the police forbade these assemblages even and brought on riots and again the German government made numberless more socialists, for intelligent people tend to rebel against such methods. The government thinks it cannot allow equal representation because the socialists would be in a majority and so proceeds to repress and deny freedom and creates greater numbers of socialists.

Is It Dignified? and, Is It Christian?

To those who have long discerned the debasing influence of popular types of revivalism upon modern church life there is encouragement in even the most timid protest of leaders of our churches against its more obvious abuses.

The Christian Union, of Iowa, in a gingerly worded editorial takes exception to the undignified character of certain revival methods, particularly the so-called "personal work" that has come to be an indispensable factor in revival machinery.

In all the meetings we remember in the earlier days we never knew of any personal work done in the audience during the invitation song. That was too much like the denominations to suit the evangelists of only a generation ago. He who would unite with the church must go of his own accord. No one coaxed or begged or pulled at him to get him to the front. Personal work might be done before service, but not in the service. People must decide for themselves. The writer of these lines has never been in favor of pulling and coaxing people during the singing of the invitation song. To take advantage of a man in a company or before others brings the church into disrepute and lessens its power to reach the world. Some of these modern methods have crept into our own evangelistic effort. Of course we borrowed them from others and not from the fathers. We are neither condemning them wholesale nor finding fault with our evangelists who use such methods, but we say frankly that we do not like them a little bit. They are in our judgment lowering the standard of evangelism. They are going backwards rather than forwards. They do not appeal to the intelligence of the people. Any man ought to be allowed to go to any evangelistic meeting and stay until the close without being embarrassed. Often he has no confidence in those who coax him and this tends to disgust him. While a pastor we have longed to go to evangelistic meetings of other religious bodies and would have done so if we could have gone in and heard the sermon without having to be embarrassed by having to vote on a lot of questions and be misunderstood by refusing to go out in the audience and talk to people. Many a lawyer and doctor and business man longs to go to the evangelistic meeting but refuses to go because he is coaxed to go forward against his will.

We welcome such words as these. The reversion to the primitive in present day revivalism, the bad taste of its method, its breakdown of the finer habits and feelings which good society has by much pains established, is a sufficient condemnation of the enterprise. But the crucial criticism which such evangelism must face is not the aesthetic, but the ethical. The vital question is not, Is it dignified? but, Is it Christian? The building up of an artificial situation about the individual will, which, by the principle of social hypnotism, induces him to act without a clear perception of the significance of his act, is essentially an immoral enterprise, debasing to religion and an outrage upon personality. The editorial from which we quote above does well to point out that the prevalent revivalism of today would be repugnant to our fathers. The truth is that it was essentially this type of revivalism against which they protested. Their protest was not alone against the Calvinistic preaching of the revivals of their day, but against hypnotic manipulations as represented in the "mourners' bench" and such phenomena as the "jerks." Our fathers were orderly and quiet in their appeal. There was an evangelism through instruction. Our present method is a revival of the revivalism against which the fathers protested. It is alien to the historic spirit of the Disciples.

Palestine Travel Class

The Palestine Travel Study class of the University of Chicago, which has now become a biennial feature of the biblical department, will be conducted next winter by Professor T. G. Soares. The class of last year under the direction of Professor Ira M. Price made a highly successful visit to Egypt, Palestine and Asia Minor. The class of next year, profiting by the experience of all the previous groups, will undoubtedly surpass in interest the work of any previous company sent out by the University. These travel study groups combine the advantages of first class equipment and arrangements for definite and complete instruction on the history, geography, manners and customs and biblical interests of each of the places visited. The class is limited to twenty-five, and in this manner avoids the unpleasant features of a large company of people hurriedly taken from place to place, without competent instruction and with only brief time at each point of interest. Those who are desirous of receiving further information regarding the work of next year may correspond with Professor Soares at the University of Chicago.

Palestine Exploration Fund

Mr. R. A. Stewart Macalister, who has for some eleven years been connected with the Palestine Exploration Fund, and has rendered such notable service to the cause of biblical archaeology by his excavations at Gezer in southern Palestine, has resigned his position as field director of the work in Palestine to accept the position of Professor of Celtic Archaeology in the Irish National University at Dublin. Mr. Macalister's work has been of very great importance. The work of the Palestine Exploration Fund has been one of the most important contributions made by the English speaking world to the work of biblical exploration. Mr. Macalister worked with Petrie and Bliss in their researches further south, but is chiefly known for his remarkable finds at Gezer. Dr. Donald Mackenzie, another Scotchman, has been chosen to succeed Mr. Macalister as the field director of the work in Palestine. He comes to his task splendidly equipped. It is understood that the Fund has selected another site and will soon begin active operations. For obvious reasons the location is withheld until work is actually begun.

The Co-operative Council

The Co-operative Council of City Missions, an organization representing the different denominations, has been making a canvass in the suburbs of Chicago with reference to new churches needed. It is the plan of this organization to prevent as far as possible the overlapping of denominational interests and to suggest to the different religious bodies the places where each ought to make an effort to plant a church in order to care for neglected territory. Along the north shore all the way from Chicago to Waukegan there is a series of growing towns where church arrangements have been, for the most part, without order thus far. It is with special reference to just such opportunities and needs as this that the Co-operative Council makes its studies of the situation. If the Disciples had many times the small fund now at their disposal for the planting of new churches in very needy territory, it would be a most timely enterprise. The Presbyterians are putting \$100,000 into Chicago city missions this year. The Congregationalists more than half that amount. The Methodists about \$60,000, and the Baptists at least \$10,000. The Disciples have much more to do than any of these denominations if they are to make for themselves the place in Chicago religious circles which they ought to occupy.

An Appeal

In the Christian Century of March 10th editorial mention was made of an important commission to which Dr. Errett Gates has been appointed by the trustees of the Disciples' Divinity House. His year of residence abroad during which he will visit all the scenes of interest in connection with the lives of the Campbells, and the leading figures in the religious movements that gave impulse to their work, will enable him to discover and come into possession of many literary materials of great importance for the adequate study of the origins of our religious reformation.

It has been felt by the trustees of the Divinity House that this opportunity should be utilized in securing as complete a collection as possible of the works which bear upon the history of Christian unity in the various countries where serious efforts were made looking to its realization. Every year increases the interest in this

theme. And at the same time decreases the available literature bearing upon its beginnings.

The trustees have proposed the creation of a small fund of from five hundred to a thousand dollars to be devoted to the purchase of such materials. These, in addition to the splendid library of the Disciples' Divinity House which now contains most of the literary products of our own movement, would be of inestimable advantage in the own connection with it. No one has ever gone upon such a journey as Dr. Gates is undertaking. No one has ever been commissioned to gather the materials in which the Disciples are particularly interested. No one in the history of our work has been so admirably qualified by temper and training for this task.

It remains therefore to put at Dr. Gates' disposal the modest amount of money necessary for the collection and purchase of these volumes. The Divinity House has no library fund and cannot devote its general funds to this purpose. Those who are interested in the history of the Disciples are, therefore, invited to contribute to this fund in sums which they feel they can afford to devote to so important a plan. As all arrangements for Dr. Gates' journey are practically completed it is necessary that this matter also be arranged as quickly as possible. Will not those who wish to share in the creation of this fund send their contributions either to the treasurer of the Disciples' Divinity House, the University of Chicago, or to myself. And suitable acknowledgement will be made.

HERBERT L. WILLETT, Dean.

University of Chicago.

The Resurrection of Christ

(Continued from page 3.)

the spiritual manifestation of the Lord seemed more attractive and convincing. Strong arguments are made in our own day upon both sides of the question. To the advocates of the physical resurrection of Jesus the evidence seems clear and convincing, and the references to the perplexity of the disciples and the elusive nature of Jesus' personality are explained with confidence and some degree of adequacy.

On the other hand, there is a growing company of those who find satisfaction in the view that the physical resurrection of Jesus is neither capable of proof nor of special significance even could it be proved. But they hold with confidence and enthusiasm the faith that our Lord rose from the dead, manifested himself to the disciples in perfectly convincing ways, and gave to the church the deathless confirmation of his power as the Master of life. And it is the fact of the resurrection rather than its manner that the church must preach. What the Christian wants to know is that Jesus has conquered the powers of the grave; that the life he lived could not submit itself to subjugation by death; that one dowered with the fullness of life, as was he, has a survival value which the forces that make war upon the soul are powerless to defeat.

It was with that confidence that the early preachers of the Cross went forth to their glorious work. Jesus had lifted his friends from the nadir of despair to the summit of confidence. The miracle of the return of hope seen in that little company of bereaved and disheartened friends, who came back to the city that sad Friday night saying one to another, "We trusted that it had been he who should redeem Israel," is second only to the miracle of Jesus' conquest of death.

In that faith, that our Master is the Lord of life and death, and remains such forever, the church has won her victories. In that faith her saints have lived and her martyrs have died. And in that faith we go with unhesitant step to meet death when at last we round the curve in the road where the Shadow sits and waits for us.

It is that confidence that makes the Easter beautiful for us. It is no mere revival of a heathen festival, but the glorious arousal of human hearts at the thought of the return of the Firstborn from the Dead. And since death had no dominion over him, it is powerless to betray us into fear. In him we have learned the secret of the death of sin, the death of sorrow, and the death of Death. And he who was once among us as the Son of Man, of the seed of David according to the flesh, is now and forever declared to be the Son of God with power by the Resurrection from the Dead.

Beauty of achievement, whether in overcoming a hasty temper, a habit of exaggeration, in exploring a continent with Stanley, or guiding well the ship of state with Gladstone, is always fascinating, and, whether known in a circle large as the equator or only in the family circle at home, those who are in this fashion beautiful are never desolate, and someone always loves them.—Frances E. Willard.

The Wonderful Forty Days

During the trial of Jesus before the high priest, Peter "sat with the officers, to see the end." Unfortunately, he did not wait long enough but denied his Master before the conclusion of the trial. Not even did the decision of the judges fix the limits of the power and influence of Jesus. The man who appeared a few weeks after the death of Jesus to preach repentance and remission of sins understood some things that were not clear to him when he sat with the officers to see the end. He had learned that the end was not to be determined in courts of law but in human history, the tribunal of God.

The lesson of patience is difficult to learn but every successful man knows it. Man is often in a hurry when God is moving calmly to accomplish his purposes. More than once in the history of Christianity its enemies and many of its friends have thought they were witnessing its struggles of dissolution. But friend and foe have alike been many times shown to be false prophets. In the past the defeats of the church have increased the loyalty of her children. He is a cheap sort of Christian who demands immediate and spectacular success for all his efforts.

The worker waits, not the idler. The worker has something definite in view and he is moving toward his aim. He is therefore ready to seize every opportunity. No opportunity comes to the loafer because he is incapable of seeing it when it is at hand. During the forty days the disciples were busy. They were together in prayer. They talked over the life of the Master. They took thought for the future. Their minds were alert. Words of Jesus which had hitherto been enigmatical began to have significance for them. They had a new sense of their obligation to use what they had received from their Master.

Our curiosity concerning the things of the kingdom spoken by Jesus during the forty days finds little in the record to gratify it. Our knowledge of what was communicated to the disciples must come from their conduct. Their despair was changed to confidence. Cowards became brave men. Discussions as to the honors of the kingdom gave place to the proclamation of the grace of God to sinful men. The ambition to serve succeeded the desire to exercise the authority of political and military rulers. The barbarian splendor of earthly courts lost its impressiveness for men who saw the glory of the spiritual kingdom.

The unity of these early disciples is of the kind the church needs today. They were united against common foes. They had sense enough to recognize the necessity of standing together. They had a common allegiance. They had facts and truth which they wished to give to the world. They felt the importance of their mission. The foes of our faith are today helping to unite the churches. The good sense of the Lord's disciples is coming more and more to be used in devising methods of destroying bad customs and institutions and of introducing right habits of thinking and acting, and there is increasing indignation at the conduct of those who think they serve God best who fight their Christian brethren most bitterly. We have as much of a fight before us as the first disciples had but we may be so busy with old sectarian controversies that we have no time to gain knowledge of the real war against sin this generation is making. Unity comes when Christians realize why they are in the world. The first disciples knew what they had before them.

The lessons Jesus had to teach were not fully learned during the forty days. Peter had to receive further instruction before he could go to the house of the Cornelius and say, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him." The truth of religion cannot be communicated to the soul all at one time. Growth is the method of acquiring truth. Men understand a fact, a statement, when they are prepared to understand it and not before. "What I do thou knowest not now; but thou shalt know hereafter." God does not force religion upon men. He manifests himself to them and gives them a chance to understand him and love him. We are apt to think that telling a man something once is sufficient. We blame him for not acting immediately upon the information we have given. We ourselves may be to blame for our impatience and ignorance of human nature. God is a patient teacher. He allows time for his truth to come home to men.

Midweek Service, March 30. Acts 1:3-5.

Biblical Problems

By Professor Willett

How can such a horrible act as Samuel's "hewing of Agag in pieces before the Lord" be justified? (I. Samuel 15:33.)

Reader.

It is of course incapable of justification when viewed in the light of Christian ideas. It was merely the prophet's way of manifesting his intense hatred of a heathen king in an age when religious zeal was untempered by any quality of mercy. That Samuel believed himself to be performing God's will, both in sending Saul to accomplish the slaughter of the Amalekites and in his own ruthless cutting down of their king, we need not question. He was himself the child of a cruel age, and the divine Spirit ever striving with men had to teach them as their capacity for knowledge could accept new and higher truth. Such an act on the part of any of the great prophets of later days would have been inconceivable. But we cannot judge Samuel by any standards save those of his own time. Happily, later prophetic teaching, and especially the great ethical ideals of Jesus, have brought the world out of that lowland of superstition and savagery into the higher and broader spaces of brotherhood and kindness.

"Is there authority for the statement that baptism or immersion was practiced by the Jews before Christ's day? What are the sources for knowledge regarding this subject?"

Reader.

The necessary requirements for the admission of proselytes into the Jewish community were three: circumcision, baptism (that is, a bath with a view to a Levitical purification), and sacrifice (literally a gracious acceptance of blood). The following literature bears on the subject:

F. C. Porter, in his article on "Proselytes" in Hastings' Bible Dictionary, says: "If circumcision was the decisive step in the case of all male converts, there seems no longer room for serious question that a bath of purification must have followed. Baptism of converts is not mentioned by Philo or Josephus, but the Mishna presupposes it" (Vol. IV., p. 135).

W. H. Bennett, in the *Encyclopaedia Biblica*, says: "One condition, therefore, of becoming a proselyte was that required by the priestly code, circumcision, to which the later Jewish usage adds lustration by immersion in water, and the presentation of a sacrifice" (Vol. III, col. 3905).

Graetz, the greatest Jewish historian, says: "Different opinions were held as to the admission of proselytes, by the severe Eliezer and the mild Joshua (the leaders of the conservative and progressive schools respectively); whilst the former held circumcision to be absolutely necessary to admission to Judaism, the latter considered baptism, that is, the bathing in the presence of qualified witnesses, to be sufficient" (Vol. II., p. 384).

The greatest authority on Jewish customs in the times of Christ is Scheurer. Regarding the three required forms already mentioned, he says, "In the Mishna all three are presupposed as being already of long standing. Nay, for rabbinical Judaism they are so much matters of course that even apart from any explicit testimony we should have had to assume that they were already current practice in the time of Christ. Strange to say, with regard to one of the things herein questioned, namely, the baptism or washing with water, the view has prevailed among Christian scholars since the beginning of the eighteenth century that it was not observed as yet in our Lord's time. Originally it was for dogmatic reasons that this was maintained, while in modern times nothing but an imperfect acquaintance with the facts of the case can account for the way in which the once dominant prejudice has been allowed to linger on." Then after discussing the derivation of the rite from the Levitical law for the sacred community, and still the greater necessity for baptism in the case of the unclean Gentile, he adds: "It is an unmistakable fact that in the Mishna the taking of the bath by the proselyte is already presupposed as an established and authoritative practice."

The passages on circumcision and baptism in the Mishna are the following: *Pesachim* 8:8; *Edujoth* 5:2; also, Sibylline oracles 4:164; and *Arrian, Dis. Epict.* 2:9; these are too long to quote, save the last, which is as follows:

"But if any one adopts the mode of life required of one who has been baptized and elected (received into religious fellowship), then is he really a Jew and entitled to be called such."

Essentials In Church Architecture

Practical Counsel in Building a Churchly Church

By Rev. William E. Barton

He who visits many churches experiences many joys, and not a few disappointments. To his sorrow he must confess that many church buildings are badly constructed. Though it be but the exception that proves the rule, yet the exception is sufficiently prominent to make the judicious grieve. And the worst thing about it is that some of the worst examples in church architecture are among the most recent. If the old church buildings were blunderingly uncouth, they had at least the simple dignity of uncompromising utilitarianism and availability. But not a few of the new ones in departing from the severe lines of the old are of the cheap and gaudy, and have gained a superficial and spurious beauty at the cost of much that is essential to dignity and reverence.

Utility in Church Architecture.

The fundamental need of church buildings is that which demands the use of any other buildings for the requirements of men and women, the comfort and shelter of our physical bodies during frequent and somewhat prolonged spaces of time in which we are likely to be gathered for the purpose for which the building is constructed. It must provide shelter from wind, rain, and oppressive heat; must resist the weight of winter snows and the force of summer storms; must be commodious, strong, light, well ventilated, and capable of being made reasonably warm in winter and cool in summer. The exterior, therefore, should be strong, and should look strong; its roof and walls should be adequate, and appear adequate to their respective uses. The danger of fire should be considered, and the building, if not fire proof, as few buildings are, should be of slow burning construction, and as nearly impervious to fire as economy of material will permit. The exterior of the building should be a visible declaration that these considerations have not been overlooked.

Within, the first requisite is a room within which the people may assemble for the purpose of united worship. There should be approximately eight square feet of floor to each seat. The aisles should be laid as nearly in right lines as may be, making entrance convenient, and exit safe. The seats should be comfortable, and should look comfortable. And there should be a convenient and elevated space, for organ and choir, and a platform with a desk sufficiently elevated to permit all the people to see, and thereby the better to hear and interpret the message of the minister.

There should be provision, and preferably in other rooms, for the social and teaching functions of the church. While many churches must conduct all their activities under one roof, it is better for many reasons if there may be a parish house, or chapel, or Sunday-school room, adjacent, and conveniently entered, either by wide vestibule or by provision for the rolling up or depression of movable partitions. The provision of parlors, kitchen, library, and class rooms is not only legitimate but in every way desirable, and it is better for many reasons if the church can provide these in a separate but connected structure, on the same floor

level with the auditorium. In cities where land is high, it will often be necessary to provide for these auxiliaries in rooms underneath the auditorium, but this is not the ideal method where land can be obtained for the separate roofing of the parish building.

All the foregoing has respect to the mere utility of the church building. It contemplates the erection of a weather-proof structure, well lighted and heated, and economical of repair, constructed with reference to the physical well-being of the various groups of people whose activities combine to make up the work and worship of the modern church. And thus considered, the architectural essentials are to be found in the necessities of the modern church, and in the forms of its work and worship, and not necessarily in any traditions derived from the work and worship of the church or any of its branches in former times.

But utility is not the sole requisite, and so we come to

Beauty in Church Architecture.

Here I cross swords at the very outset, and that willingly, with those good people who say or seem to say that in doing the Lord's work, and spending the Lord's money, every dollar must purchase its utmost in brick, mortar, boards and nails. God may be worshiped acceptably in a sod or log building when it is the best the people can do, but people who live in comfortable and ornamental homes, have no moral right to build stingy churches. Read the story of the tabernacle and temple, and consider whether it is well to worship God in dingy, shabby houses. Read how He reproved the people who dwelt in ceiled houses, and permitted the temple to be neglected.

The church should be the most beautiful building in town. There should be no meaningless display, no ostentatious or vulgar use of money, no lavish waste, but a simple, dignified beauty of exterior and interior, appealing to the soul through the eye and ear. Its organ and its bell or chime should be not the cheapest that can be made to work, but the best that can be afforded. And in every detail there should be a consideration both of stability and beauty.

Spiritual Significance.

The outside of every building should express its purpose. I once heard a minister boast of having erected "a church which no one would suspect of being a church." I should be sorry to make that confession. He thought that such a building, erected as a sort of spiritual club house, would appeal to his heterogeneous constituency in a downtown district. I doubt if he was right. The very exterior of the building should preach a sermon.

The lines of a church building, however broadly their bases parallel the horizon, should catch the eye, and carry the vision upward. If there be a spire or tower, the height of it should be not only proportioned to the height of the building, but suited to its environment. In a down-town district, surrounded by office buildings, it may be worse than folly to have a spire at all; a spire is to look up to, not to look down upon. The solid Norman tower, or the colonaded Greek front may become more significant in a hemmed-in building than any possible spire. But who has not seen, as he drove from town to town, a little village in the distance with its white

spire rising above the tree tops, and felt in his heart the influence of that upward-pointing finger, admonishing him who passes, even a mile away, to look up and think of God?

Should Be Restful.

The auditorium should be restful, worshipful, sufficiently light, and easy to speak in. There are some beautiful church buildings of which you can say everything good except these few things: You cannot see in them; you cannot hear in them; you cannot sing in them; you cannot preach in them. Though you speak with the tongues of men and angels, you are as sounding brass, because some fool committee or crank architect was permitted to sacrifice the real uses of the auditorium to some theory or whim.

If one were building a ritualistic church, he would wish to make the communion table the center, and put the pulpit into any odd corner that might remain, or stick it like a wasp's nest on a beam but if he wants a church for the preaching of the Gospel, the communion table, which ought not by any means to be hid, or used for secular purposes, should not usurp the pulpit's place. A solid, substantial pulpit, not easily removable, should stand with the large open Bible upon it. And the minister should use this Bible, and not his own limp-backed portable book. The Bible and the desk it rests upon should be a part of the permanent furniture of the church, not for convenience only, but for its spiritual value.

The auditorium should be treated with reverence, and not commonly used for secular purposes. The theatrical plan of construction is hard to combine with churchly ideals; the sloping floor is not an aid to reverence; the pitch of the seats makes it difficult to bow in prayer. It is better to elevate the pulpit than to slope the floor; though a gentle slope at the extreme rear may sometimes be a help.

In planning the parish house, or Sunday-school rooms, it is well to make a sufficiently radical departure from the severe lines of the auditorium to emphasize the social uses of these adjunct rooms. The color scheme, too, can be more bright and warm. The rooms that are dedicated to the work of the women's societies, and to evening classes and innocent pleasures may be and should be as truly dedicated to God as those that are dedicated to public worship.

In a church building, the room for worship will be kept all the more sacredly if there are other rooms for other legitimate purposes. There should be a well planned kitchen; there should be light and well ventilated toilet rooms, easily found, yet not obtrusively located. There should be a place where children may romp without losing reverence for the house of God, and where the social life of the parish may center.

Semi-Gothic Well Suited.

The pure Gothic church, with its obstructing pillars and its bad acoustics, is not suited to the purposes of congregational worship. But a semi-gothic church is well suited, and it is possible to preserve some real suggestions of cruciform structure and inspiring Gothic elevation without sacrifice of practical convenience.

There can be symbolism in number. Do not have six windows on a side, or eight; if you are so near to the number seven, have

seven. And do not have eleven or fourteen petals in your rose-window; have twelve. And while the decorators are at work, they may just as well cut stencils that weave in the Cross, or other Christian emblems, as to put on merely conventional ornamentation. This need not, should not, be obtrusive, but it may be and ought to be intelligible and appropriate.

How numerous in Scripture are the refer-

ences to building, and how beautifully significant they are! How easy it is, when a church edifice is to be erected, to include their essential lesson, all the way from the cornerstone to the sacred emblem that gilds the spire.

Even the humblest, and poorest church may make its modest building a little more beautiful if it will learn how; for many of

these things cost nothing extra, and are the free gift of God to those who seek His message in beauty and grace as well as in utility.

Every church building, then, should express three things, and these both outside and inside; utility, beauty, and spiritual significance. There should be strength, sincerity, and sacrifice, with dignity and aspiration.

Two Competent Instructors

By Hilda Richmond

"Thank goodness! They couldn't spoil our little girl, could they, Maggie?" said Mr. Cutler as the door closed after Emily, and they saw her flying down the snowy walk to greet a party of friends arriving in a big sled. "I feel that I ought to beg the child's pardon for being so suspicious. I just expected she'd come home with a lot of foolish town notions in her head, and everything would be uncomfortable."

"I was a little worried myself," said Mrs. Cutler, smiling at the scene at the side gate. "Not that Emily is foolish or easily led, but a young girl is apt to have her head turned a little by fashion, no matter how carefully she had been brought up. Richard's folks are not exactly leaders in society, but they put on quite a bit of style and live in a modern house, so I didn't know what might happen. But the minute I saw her put her arms around Sadie I knew everything was all right. Sadie has been worried I could see, but she is as happy as can be now. Lucy keeps two maids, she calls them, and they wear caps and white aprons, so Sadie probably felt that Emily might want something of the sort at home."

The evening passed very pleasantly, and when the guests departed Emily urged them all to come back soon. "Cousin Margaret from New York is coming after Christmas for a few days before I go back to town, and I want you all to meet her. She is an accomplished musician and I am sure we will all enjoy hearing her play."

"I suppose we ought to have a little party of some sort for Margaret," said Mrs. Cutler as they sat around the fire later. "I am sorry she will be here such a short time."

"Yes, I suppose so," said Emily. "I imagine one of our country frolics would be a great treat to her, as she knows nothing but city customs. I'll be so glad to get back to one of the dear old parties, mamma, I won't know what to do. I've been to a few in the city, but they are no fun. Everything is so stilted and formal to me, and so different. They are such dress up affairs that I feel out of place, after our little informal picnics and parties. I went a few times, but after that I stayed at home. At first Helen and Georgia argued the case with me, but after a while they let me alone."

"Why, dear, if you needed a new dress for parties, you could have had it," said Mrs. Cutler.

"I didn't want it," said Emily. "My white serge was plenty good enough. You have no idea, mamma, how many foolish notions they have about things. The two maids eat in the kitchen after the family get through and I didn't like that. O yes, they have plenty of warm food, but it looks as if Aunt Lucy and the family thought themselves too good for the maids, as they call them. I often was late to meals on purpose and ate with Jennie and Julia just to show them how I felt on the subject. At first I was all worn out with the little petty restrictions, but in time I declared my independence, and now

everything is all right. They like to get up late and go to bed late, but I never could stand that, so I just go down and have breakfast with the maids, and do as I please. I don't bother them and I don't allow them to bother me."

The Christmas festivities passed all too soon, and two days later Miss Margaret Cutler arrived at the farm house. She was a tall, beautiful girl with the unmistakable city stamp on her garments, but the Cutlers welcomed warmly and installed her with her two trunks and array of hand baggage in the big guest chamber that glowed with cleanliness.

"If you aren't tired, come right down to the sitting room," urged Emily when the guest wanted to change her dress. "What difference does the dress make in the country? You have such a short time to stay that we can not spare you a minute."

"Dinner is ready," called Mrs. Cutler from the lower hall. "Come, girls."

"Is that some relative of yours?" asked Margaret as Sadie was introduced and then hurried out to the kitchen to bring in the dinner.

"No, that's our Sadie," said Emily. "She's been with us since before I was born. We couldn't keep house without her."

"She doesn't eat with you, does she?" said Margaret, noting the number of plates.

"Certainly, why not?"

"I won't eat with a servant," said the young lady, firmly. "You may tell her I have a headache, which is the truth, but I won't eat at the same table she does. I think it's absurd."

Emily fairly gasped with astonishment, but Sadie was coming in at that moment, and nothing could be done. "Mamma, Cousin Margaret doesn't feel very well," she stammered, "and she thinks she'll lie down a little while." She gave her mother an appealing look, but that lady did not heed.

"The rest of you go right on with your dinner," she said, "and I'll make some tea for the poor child. No, don't wait."

The "poor child" recovered sufficiently to come down half an hour later with Mrs. Cutler, and made a substantial meal of the good food Sadie had prepared. This good woman, all unconscious of the cause of the delayed meal, was all solicitation for the sufferer, and insisted on making a mustard plaster for the back of her neck, an attention which Margaret declined coldly.

"Mamma, what in this world am I to do?" said Emily that afternoon as the guest went upstairs to write letters, and they were left alone in the sitting room. "I've asked the young folks to come, and something dreadful will happen. Why in the world can't she have a little sense? I don't see how we are to contrive the meals to keep from offending Sadie. I believe in conforming to customs and not making extra work when one is away from home."

The party came off and, as Emily predicted, it was a miserable affair. Margaret

came downstairs in a low necked, silk frock, perfectly proper for a city function, but sadly out of place in a farm house. The rooms had to be kept extremely hot to prevent her catching cold, and the other young girls in their sensible light wool gowns nearly roasted. The city girl characterized the games as silly and absolutely refused to play because the piano was out of tune. A sort of panic seized the guests, and they were not free to chatter or sing or play games as usual. Emily was profoundly thankful when they trudged off at an early hour down the road in perfect silence, instead of with the usual merry laughter.

"Is it possible that there is no chaperone with them?" said Margaret when Emily came back from seeing the tongue-tied young folks depart. "I never heard of such an astonishing thing."

"What in the world would they want of a chaperone?" said Emily rather sharply. "They are all brothers and sisters and cousins and neighbors so a chaperone would be the height of silliness." She had about reached the limit of patience, and if her mother had not given her a warning look, there is no telling what Miss Margaret would have heard.

"Well, I think it is extremely common to fly in the face of established custom," said the young lady. "If that is the way you are planning to go to the party to-morrow night, you may send my regrets, or I will if you will tell me the name of the hostess. They all call each other by their first names, and I can't remember who she was."

By careful contriving and getting the relatives in to meet Margaret, the question of meals was solved, for Emily proposed very often that she and Sadie wait on the table, and eat together afterward. Mrs. Cutler was beginning to hope that nothing would hurt Sadie's feelings, because Emily managed very cleverly to keep her away from the city girl, but in spite of all precautions the fatal moment came.

"That's an awful pretty apron you've got on, Margaret," observed Sadie complacently, as Margaret came into the kitchen the last day of her visit with a chafing dish affair of crisp lawn and fine laces over her smart frock. "Did you make it yourself?"

"Sadie, I think it my duty to tell you that you are altogether too familiar for a servant," said Margaret calmly. "I can't imagine what Aunt Margaret is thinking of to stand such ways." Then she turned and went out of the kitchen, leaving a broken-hearted woman to scorch a hole in her best white petticoat while the tears had their way behind the checked gingham apron.

"Don't pay any attention to what she says, Sadie," said Emily, trying to soothe the poor soul. "She hasn't any gumption!"

There was no necessity to contrive at dinner that day, for Sadie with her face all out of shape from weeping would not venture near the dining room. Margaret wore the virtuous air of the one who has freed her

mind and done her duty, and the rest of the family nervously tried to act as if nothing had happened. Everyone was relieved when the trunks and the hand baggage were loaded up and Margaret departed, and even hospitable Mrs. Cutler said she hoped it would be a long time before she returned.

The next week Emily returned to the little city where she was taking special work in music and the languages, and her relatives wanted to know at once how she enjoyed her cousin's stay.

"Helen, it's a dreadful thing to talk about one's guests, and mamma would feel disgraced if she knew I whispered a word, but Margaret is the limit. Yes, there isn't another word to express it." She laughingly related some of the happenings of the week before, and wound up with: "I can laugh about it all now, but it wasn't funny then. Why, Aunt Lucy, we had to plan and contrive the meals with about as much strategy as a general does a campaign in order to keep peace in the family, but Margaret couldn't see it that way. She is inordinately selfish, but she thinks her ways and her opinions the only ones worth considering."

There was a queer light in Aunt Lucy's eyes, but she bent over her sewing to hide it, as the story went on. Helen opened her mouth at one point to say something, but she closed it again, and Georgia seemed to have a great deal of trouble with her throat, judging from the coughing she was forced to do. "You'll see when she comes here, as she intends to do next month," warned Emily, rising to go to the kitchen for a drink. "You'll think I haven't made it half strong enough."

When she reached the kitchen she was astonished to find Jennie vigorously packing her garments in a small trunk, while Julia looked on sorrowfully. "Are you going to leave, Jennie?" she asked in surprise. "What is the matter?"

"You are the matter!" burst out the angry girl. "I just can't stand it another minute."

"I!" cried Emily, allowing the glass to fall into the sink with a great crash. "What on earth have I done?"

"I should think you wouldn't have to ask that question," retorted Jennie. "Always late to meals and always bothering Julia and me to death. It's little enough time we have to ourselves, but you've got to come out when we could enjoy ourselves and listen to everything we say. And you won't stay in your room in the mornings and give us a chance to clean things up, but have to come poking down about daylight and sit where we want to sweep. I've stood it just as long as I could, and if I hadn't felt sorry for Mrs. Hopper I could have gone long ago. She's just lovely, but I can't put up with everything."

"Go on!" said Emily faintly. "I want to hear it all."

Jennie flushed deeply, but she continued her tale of woe. "No young man likes to go to see a girl and have some person running to the kitchen every few minutes," she went on indignantly. "I don't mind it once in a while, but when it comes to every night in the week, there's no sense in it." Emily remembered how many times she had tried to cheer up the lonely maids in the kitchen by carrying down books and fancy work and stopping to chat with them evenings, and she leaned against the sink for support. "When a girl has only the kitchen and dining room downstairs to have for her own occasionally, she don't like to have somebody mixing in all the time. Miss Helen and Miss Georgia are just lovely, and I did think all along you'd take pattern by them. Since you're going to leave, I'll say my say right out. Maybe it'll do you some good."

"It certainly will," said the listener with energy. "Is there anything more?"

"Not on my account," said Jennie, "but I guess Mrs. Hooper could say some things if she wanted to, only she's too nice to hint such a thing. I think if you'd dress up and act like other girls, and not keep her explaining about you all the time, she'd like it better."

"Jennie, forgive me," said Emily, impetuously. "I'll do better in the future if you'll only stay! I truly will! And—and I thank you for telling me this today." She vanished

hastily, and Jennie, having vented her indignation, sat down to cool off and consider the advisability of unpacking.

Mrs. Hooper and her daughters never knew certainly what caused the transformation in the household, but they never doubted for a moment that things had been transformed. As if by magic the old tribulations vanished, and all was peace and serenity in the hospitable home. The only clue they ever had came one day when a letter arrived saying that Cousin Margaret Cutler had been suddenly called home, and would have to postpone her visit to her relatives till another time.

"Hurrah! Cousin Margaret can't come!" cried Georgia, waving the letter above her head. "We can all breathe naturally again."

"I am sorry," said Emily with real regret in her voice. She was standing for the dressmaker to fit a lovely girlish muslin frock that was to make its first appearance at a party two days later, and her cousins were admiring the effect.

"Emily, you look stunning in that dress," said Helen, coming closer to take a more critical look. "You were the belle of the ball last night at the entertainment, and when you wear this beautiful dress I don't know what will happen."

"Why are you sorry Cousin Margaret can't come?" asked her aunt, who had been listening to the conversation. "I thought you had so much trouble when she visited you."

"I did," said Emily, turning scarlet, "but she did me a lot of good, anyway. And another thing, I hoped she might come under Jennie's influence a little while. I don't know whether Jennie could help Margaret, but she did me."

"I don't know who transformed you," said Georgia with a squeeze that threatened destruction to the new dress, "but I know the very day it happened, and since then you have been a thousand times nicer than before. You don't need to look at me like that, mamma! It's true!"

"I hope it is," said Emily, "and that it will last."

Making Chicago God's City

By George A. Campbell

Man has become a "communal being." More and more he is finding his life in the vast cities of his own rearing. Half the population of the United States is now found in cities and towns of no mean size. Nearly 80 per cent of the people of Massachusetts and nearly 70 per cent of the population of New York live in cities of over 8,000 inhabitants. Even in our Prairie state of Illinois over half our people have left the quiet of the country. Is the church awake to this momentous change? Have the Disciples any conscience with regard to the modern city? We have a foreign missionary conscience; we have a doctrinal conscience. But certainly our conscience with regard to our woe-filled indifference of the real cities of our land is not loudly accusing. The need must first be felt. But surely the need of the city is apparent, though not yet felt. Its continuous growth is assured. Its industrial importance is pre-eminent.

That the modern city is to determine the weal or woe of modern civilization is generally believed. The problems of the city are the problems of the age. America is to be born anew out of its cities. They are the melting pots into which is cast every race of God. A new humanity is to be produced. All the worst and all the best meet in the

American metropolis of our day. To them come the brave and fair from the rural homes of every state. The kingdom of God is going to be realized in the Chicagos and New Yorks. The Brotherhood which Jesus taught is to become a fact in our centers of teeming population. Here all are to live for the good of all. Everyone is to be dependent on everyone. Individualism could never bring the kingdom of God. The city compels a tremendous interdependency. In it every man will finally serve his brother. The world's best will be brought to the door of every man and child. The artist will bring his painting and statues to the altar of brotherhood, the musician his song, the architect his temple, the farmer his grain, the clothier his garment, the doctor his skill and balm, the author his book, the dramatist his story of love and the minister his ministry. The city will thus become a holy city. New Jerusalem is already descending from heaven—a thousand agencies and more devoted souls have ascended to bring it down. It is descending as fast as the present developed state of our Christianity will allow it to come. It is much to believe in the ideal; and everywhere men are today believing in a large portion of heaven on earth. Chicago is a city of ideals. Chicago's socialists are preaching them.

Chicago's single taxer is crying them. The church is being baptized anew, and coming to have a social consciousness. The social settlement is believing in the man we used to call bad. He had not had a fair chance. The city itself is alert to prevent disease ravaging its people. It is raising the question as to its slums, districts of vice, saloons, etc. The schools demand for every child opportunity to be taught. The great charity and philanthropic organizations reveal the responsive heart of this great city. Our small park system gives the children of Chicago an opportunity to play as that of no other city does. The policy of the public library to have community libraries is carrying the best within easy reach of all. The open halls of art are beautifully fruitful in deepening life as well as giving recreation and pleasure, and the alertness of the health commissioner guards well the life of the people from contagion and from impurities in food and water. Chicago is a city of over 2,000,000 people, trying to establish Christian relationship among themselves. It is awake to ideals. It is trying, awkwardly perhaps, but surely trying to weave its ideals into the warp and woof of its common life.

Do the Disciples know Chicago? They know it as being on the map. They know

the board of trade and the stockyards. They know of Chicago University. They know the big stores. They could mention a few names of brother Disciples living here. They know of its graft and dirty streets. But these are not Chicago. Chicago is spirit. It is hope and determination. Chicago to be known must be known in its heart life, in its vision. Chicago is faith in the future. It looks up and believes. It looks out and loves. It looks down and repents. Chicago is life, wild, riotous life at times, but life in the main that promises to be a city of God. Does the brotherhood of Disciples with their lili-putian missions know Chicago in its uncon- fined bigness? The imagination of Chicago cannot be captured with a store-room Gospel. Chicago believes in the skies and stars. It has in its heart something of eternity, and demands the suggestion of the same in its temples.

The human throb is here, Chicago does not stand for disputatious theology. It stands for usable religion. It has no time nor disposition for academic hair-splitting. It be-

lieves in that which comforts, strengthens and binds man to God and to his brother man. It believes in the church that serves and in the God that loves. It likes the enthusiasm that brings things to pass. It believes in the united church because it believes in brotherhood. Its schools, its water system, its streets, its parks, its street cars and its libraries are all of common brotherhood interest. It is only a step to ask why not the churches as well. God is more universal than the sun. He is an inclusive God. It is natural to ask, why not his church? Chicago does not stress creed, but life. If only the Disciples, in spirit much like Chicago, only knew Chicago, they might capture and be captured by this great city of God.

To make Chicago of today a city of God is the task. To aid the spirit of his purging to sweep through the slums, the vice districts, the political graft rings, and the hearts of the indifferent should be one of the chief missions of the Disciples.

English Topics

By Leslie W. Morgan

The political situation continues to absorb the main interests of the public, and no one can tell two days in advance what will happen. The leaders of the parties that hold the balance of power are enjoying themselves, if no one else is. Mr. Redmond particularly is having a good time. One moment he is deeply grateful to the Liberal party for all they have done in the interest of true democracy, and the next he is full of threats as to what the Irish party will do if certain tactics are not adopted. There is no doubt but he holds the situation in the palm of his hand, except that for the time being he cannot, if he wanted to, defeat the Government; for, strange to say, the Conservatives even do not want them defeated. In fact no one wants another general election at once. The party treasuries are all empty. Besides there is too much money required at once to make it a desirable task for any party to find it at a moment's notice.

The policy of the government has been changed in so far as that they will now deal with the question of the veto before passing the budget. This is what the Irish want. They believe in doing away with the lords' veto power, for the sake of Home Rule, but they do not believe strongly in the budget, for the sake of their whisky. The veto resolutions which the government propose laying before the commons after Easter will probably pass and be sent up to the house of lords some time in May; these they will without much doubt reject. Then, if the King does not give consent to create sufficient new lords to pass the bill, an appeal will immediately be made to the country on the single issue of the veto. On this one issue the Liberals, and their supporters, will win. On this issue Ireland, Scotland and Wales will vote almost solidly. When the veto is settled the promise of Mr. Asquith is that the matter will be taken up of making the house of lords an elected body instead of hereditary.

The second annual dinner of Hornsey clergy and ministers recently took place. This is a pleasant feature in this North London suburb. The first was held last year at the invitation of the clergy of the established church, and this year's gathering was arranged by a committee appointed at the first dinner. The object is the cultivation of good fellowship and the sole topic discussed on both occasions was Christian union, the most

passionate appeals for which came on both occasions from Church of England clergymen. For the most part our Freechurch representatives uttered platitudes. The Rev. Robert Linklater, Prebendary of St. Paul's, and rector of one of the Hornsey churches, whose guest we were last year and who was ours this year, grew quite passionate in his appeal for union. "Brethren," he exclaimed, "we really must see if we cannot manage it, the need of the world is so great." In the light of such exclamations one would become quite hopeful were it not that at once a hundred difficulties arise connected with the "conditions" of union. Not until we come to believe that the necessity for union is greater than any or all of the conditions and difficulties, will union be accomplished. The difficulties in the way of the evangelism of the world a hundred years ago seemed unsurmountable, and perhaps they seem even more so now that the real magnitude of the task is apparent, but this did and does not deter the enthusiast for missions doing what he can. When once we realize the world's need and the magnitude of the task set the Christian religion, our petty differences will sink into nothingness. We will then be willing to make Christ and a "Christian God" our "common denominator" and our chief point of "conscience" will be to make Him known to a sinning and sorrowing world!

...

Does the position of a large per cent of the Baptist denomination in this country throw any light on the solution of the Baptism question as related to Christian union? It is doubtless a position fairly well known to your readers. They refuse to make baptism a church ordinance. It is looked upon as an individual matter to be settled between the candidate and his Lord. The baptism of the candidate for church membership is optional. He is received into church membership without it. He is baptized, if at all, because he is already a Christian, and not to make him one. If this is a right position, the inconsistency of the Baptists would seem to be in the fact that they require the minister in every case to be an immersed believer, and again in the fact that it is immersion or nothing for the individual member. It is evident from this that the one step that has been taken is an attempt at compromise. It would be interesting to have exact figures as to the effect of this, but they are not

at hand. I can only say that in conversation with various Baptist ministers I have been told that the great majority of their members choose immersion; being left free they do not abuse their freedom, but use it rather for the attainment of additional grace by their voluntary surrender. However, many of their leading members do not choose to be baptized, Dr. Clifford telling me several years ago that some of his deacons had not been.

Is it not a matter of grave concern that after nineteen hundred years of Christianity we should still be debating the question as to the relative importance of an ordinance, and its particular form, in the face of the urgent need of our helping to answer the prayer of our Master "that we may all be one." Whether it be the friends or the enemies of immersion that erect this into a barrier to Christian union, they will have something to answer for.

It must be admitted, however, that it is easy to write thus, but that it is most difficult to act. The freest of us are bound,—bound by the chains of our own forging, no doubt as by those of others; this makes the chains all the stronger. I sometimes envy my son and the atmosphere which I hope he will be permitted to breathe in future years. To have some small part in the creation of this atmosphere is his father's chief prayer. "Wrangeliff," Priory Road, Hornsey, London.

To Live in a Book

By Annie L. Hannah.

I wish that I lived in a book,
Where everything's cheerful and nice!
Had I but Aladdin's old lamp,
I would put myself there in a trice!

The fire's bright—in a book;
The milk's never watery and thin;
The ice on the pond is just right;
In a ball game your side's sure to win.

Such aunts as you have—in a book!
Such uncles, and grandfathers, too!
They think that in all the wide world
There is not such a fellow as you!

And then the adventures you have!
You'd hardly believe they could be
Unless you had read for yourself
Of those exploits by land and by sea!

Yes, it must be fine in a book!
I wish I could go there to stay!
Where everything's cozy and nice,
And there's never one commonplace day!
—Christian Advocate.

The Glory of a Stainless Life

An Arabian princess was once presented by her teacher with an ivory casket, not to be opened until a year had passed. The time, impatiently waited for, came at last, and with trembling haste she unlocked the treasure, and, lo! on the satin linings lay a shroud of rust; the form of something beautiful, but the beauty gone. A slip of parchment contained these words: "Dear, pupil, learn a lesson in your life. This trinket, when enclosed, had upon it a spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will be an ornament to society, and a source of true pleasure to yourself and your friends."—Selected.

The Coign of Vantage

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A STORY OF THE TRUSTS

BY JANE RICHARDSON

CHAPTER XXI (Continued)

At that moment Susan, who had been unconsciously listening for it through the speech-making, heard the click of the gate, followed by Alonzo's heavy step on the walk—more lagging than usual; for to the ear and eye of such a wife, every footfall, every changing expression, is fraught with meaning which she alone can interpret.

As Alonzo entered the kitchen he looked at her strangely—a fixed melancholy gaze that was full of tragic significance.

"Why, what's the matter, Lon? You're not sick, I hope?" she said, going to him and helping him off with his overcoat.

"No; I'm all right," he said wearily.

"Where's Teddy?"

"He's comin' with Mary; she stayed late this evening. He says he don't want any supper."

"What's the matter? Something's happened I know—something dreadful; you act so strange." And she stood regarding him anxiously, waiting for him to speak. He said nothing, but went to the sink and washed his face and hands.

Eldora was in the sitting-room, neatly copying the next day's arithmetic lesson; but she overheard her parents' conversation, and, sharing her mother's apprehensions, she came to the kitchen door.

"Don't let's bother about things now," said Alonzo. "Let's have supper. I'll have time enough to talk, God knows!—Give me something to eat."

Susan's keen intuition informed her of impending trouble. She quietly complied with Alonzo's request and called the family to supper.

She prepared Alonzo's coffee as she knew he liked it, and passed it to him steaming hot. He sat gazing down into his plate and Susan noticed how worn he was, how colorless his face has grown, how parched his lips, his forehead seamed with deepening lines.

She made only a pretext of eating, and Ned, taking advantage of her inattention, was feeding Jody from his spoon, the cat standing on his hind legs beside his chair, now and then tapping the child's arm with a supplicating paw.

When she found him out, Susan gave him an impatient little shake, and said sharply: "Haven't I told you a dozen times, Ned, that you musn't feed Jody at the table? I'll put him out if you don't stop it."

"Oh, Susan, don't scold!" said Alonzo, petulantly. "Do let's have a little peace!"

This from Alonzo! Whatever he did he never interfered with the management of the children. She gave him one reproachful look, then put her apron over her eyes, burst into tears, and abruptly left the table.

Alonzo made no remonstrance, but finished his coffee with an effort. Eldora had never seen her mother give way to such a burst of feeling and she was shocked and frightened.

"Now you see what you've done, being a bad boy!" she said to Ned, who, bewildered by his mother's tears, began to whimper, pushed his chair back, and climbed down to go to her.

"Let him be, Eldory, and 'tend to your own business!" said Alonzo sternly. "And you, Ned, come back and finish your supper, or I'll send you off to bed without any."

A lump rose in Eldora's throat and tears came into her eyes, but she winked them away. To be scolded by her father was always terrifying; and tonight—when everyone was out of sorts and something dreadful had happened that was making them all un-

happy—his reproof had added emphasis. It was a miserable meal for them all. After a little while Alonzo arose and went into the sitting-room. He told the children to stay where they were, closing the door behind him.

Susan sat on the lounge wiping her eyes. He stood before her and said: "Oh, Susan, my girl, forgive me! I didn't mean to speak to you like that! But I'm beat—I'm clean beat! And I don't know where to turn!"

Distressed less by his asperity than the unspoken trouble which she knew was torturing him, she rose instantly and threw her arms around his neck and kissed him, as she would have kissed Ned had he come asking pardon for some childish offence.

At this Alonzo broke into stifled sobs; his irritation—that of a man suffering helplessly—had passed, and the tears which were wrung from him, like drops of blood, ran slowly down his face. Susan wiped them away with pitiful tenderness, which was the sympathy of a mother for her child, rather than that of a wife for a husband. When he could speak, Alonzo said brokenly:

"The works—the Trust has bought the works, they'll shut it down in a month, and I don't know what to do!"

"Why, Lon! Is that all? Why, I thought something awful had happened."

She spoke bravely and cheerfully, but it was well for her poor dispirited husband that he could not know what a tremor seized her—with what a pang at heart she learned the calamity that had befallen them.

The children must be fed and clothed, and kept in school; the rent must be paid, and the payments on the lot met. It would be a steady outgo with no certain income, and the fact that Alonzo had had regular employment for twelve years, made him only the more helpless when his habits of work were suddenly broken up, and he should be forced to look about for another place.

To Alonzo it was as if the house that had sheltered him so long had been swept away, and he had found himself, with wife and children, bewildered and lost, exposed to the fury of the elements.

Susan went on talking cheerfully and hopefully, and Alonzo gradually absorbed something of her optimistic spirit.

"It ain't like you to give up this way, Lon," she said, not conscious that the opinion was a figment of her own fine loyalty. "The world ain't come to an end yet! The Works ain't the only place in this country, and though Dick Randall's been a mighty good friend to us, there are other good men in the world besides him! You've got some money in the bank, and the rent's paid for three months. You'll get a job before long, and, likely as not, a heap better than that'n at the Works. Everybody knows what a fine engineer you are and they'll all be wantin' you!"

She thoroughly believed that Alonzo's fame was wide-spread and far-reaching, and did not doubt that he would be immediately overwhelmed with offers; that, indeed, he might almost dictate his own terms when it was known he was free to accept another position.

"And if the very worst should come," she went on dauntlessly, "I could support the children—and you, into the bargain—sewin'."

"I don't want my wife supportin' me, or my children, either!" said Alonzo, with sudden decision.

"Well, 'tain't likely I'll have to," said Susan quickly, "but I just wanted to show you that we ain't in no danger of goin' to the poor-house—at least not just yet!"

Alonzo said nothing, but he held the faithful hand in a tighter grasp,—the hand which had ministered to all his needs with cheerful devotion, and that he knew would serve him to the last,—strong, tender, unwearying.

"You scared me nearly to death!" Susan said in her old, brisk, decided tones. "And I'm sure I don't know what the poor children'll think." She kissed Alonzo again and hurried to them.

Ned had only partly obeyed her as to Jody, who had retired to a warm place under the stove, but he had now recovered his spirits and was pretending to feed with crumbs a circle of gorgeous birds which adorned the rim of his plate. Eldora was waiting patiently until the closed door should open.

Susan said quietly: "Pile up the dishes and clear off the table, Eldory, Teddy isn't comin'."

She did not rebuke Ned "for messing with his victuals," as she might have done at another time, but lifted him from his chair and said gently: "You must make ready for bed now. It's long past your bed-time. You musn't fuss and make a noise; poor pa's got a headache, be a good boy and go upstairs as quiet as you can." For once he obeyed willingly, tired with the strange excitement that had so stirred the ordinarily quiet household.

Before Susan and Eldora had finished washing the dishes, Teddy came and Mary Benson with him. It is strange how men in the humble walks of life naturally gravitate to the kitchen; it is there that domestic crises are discussed—the place first sought when there is news to be told, good or ill. Teddy and Mary came straight through the house to where Susan stood over the dish-pan, washing dishes that Eldora neatly wiped. Alonzo, too, summoned heart enough to follow them.

Teddy was not apparently cast down. He was smiling and confident, but Mary's eyes were red and tear-stained.

"Well, Susan, I see you're not all broke up over it!" was his greeting, and Susan tossed her head.

"I guess not!—Lon felt pretty bad at first, but it was on account of me and the children. Now that he's really found out that he's got a wife that ain't likely to set down and cry over 'spilt milk,' he's feelin' a heap better, too!"

And Alonzo, thus rallied, smiled faintly. "You're a brick, Susan! You're the right sort!" cried Teddy. "I wish Mary was more like you."

But Mary's sore heart could endure no more, and this slight rebuke, though spoken in jest, was too much, and she wept again.

"Now Mary," said Susan, "You just stop that! It's no way to act!"

"I—I don't care! You're already married, Susan, and—and you've got your home, and—Teddy—and —" The sense of her misfortune could not be uttered, and Alonzo looked at the girl mournfully; their deep discouragement was a common bond between them.

"She's borrowin' trouble, and I've tried to make her see it. The wedding may have to be put off a little while; but nobody's going to pick up the house and carry it away bodily," said Teddy sturdily, patting Mary's shoulder gently. "And if they should—I hope it ain't the only house in the world!"

"Of course not!" said Susan cheerily. "That house'll stand there sometime yet, accordin' to my way of thinkin'!" She rolled down her sleeves and said, "Come, let's go into the other room!" and led the way.

Eldora now understood the situation; she had her mother's intelligence, with somewhat of her father's impassiveness, and no one could have dreamed from her collected manner the poignant heart-ache she kept to herself.

(Continued on page 18.)

Our Readers' Opinions

Pres. Mullins on Baptism, and His Critics

Professor B. C. Deweese, of the College of the Bible, Lexington, Ky., recently quoted in *The Christian Century* a statement of Pres. Mullins of the Baptist Theological Seminary, Louisville, in which he says:

"Baptism has no spiritual efficacy whatever. Our Baptist position, as of course you well know, is that the ordinance of baptism has no spiritual efficacy."

The Christian Evangelist, referring to the quotation writes as follows:

This position was clearly brought out in the able paper which President Mullins read before our Congress a few years ago on the subject of baptism. It is clear that he conceives of baptism as wholly an outward act, and so regarding it he could not hold otherwise than that it is purely ceremonial, and without "spiritual efficacy." Our writers do not so conceive baptism. They think of it as an act of faith; the outward expression of the soul's confidence in Christ, and its glad surrender to him. Is it any wonder that while the two bodies hold these two differing conceptions of what baptism is, they should differ somewhat as to its design or spiritual significance? Here, then, is the point, so far as we and the Baptists are concerned, which needs to be settled. Is a simple immersion in water, baptism in the New Testament meaning of the word, or must there be back of that immersion, and suffusing it, faith in Jesus Christ, penitence for sin, and the spirit of obedience, in order that it measure up to the baptism which Christ commands?

There is evidently some confusion of thought here—some misunderstanding. Or is it a fact that when a Baptist takes the position of a Disciple, the Disciple becomes doubtful of his own position and retreats from it or seeks to modify it?

Pres. Mullins says: "Baptism has no spiritual efficacy whatever." Had Prof. Deweese or the editor of the *Christian Evangelist* written that sentence I do not believe it would have ever been objected to by any Disciple. Did Pres. Mullins mean to insinuate that the Disciples hold that there is spiritual efficacy in baptism? If so, he misrepresents them. We have often been charged with that, and have spent much time in repudiating the charge.

Dr. Mullins does not say that baptism has no efficacy. He knows and we all know it is physically efficacious to the extent of wetting the body and sometimes making it very uncomfortable. Baptism, Dr. Mullins will agree, is also ecclesiastically efficacious. It is the initiatory ordinance by which a penitent believer passes into the church of Christ, the kingdom of God on earth.

What Dr. Mullins affirms is that baptism has no spiritual efficacy. Repentance has spiritual efficacy. It affects a man's psychological and ethical nature, changes his thoughts, his feelings, his character, his life, his relation to God. Does baptism do anything of this sort? If these things do not precede, there can be no spiritual baptism.

The editor of the *Christian Evangelist* says: "Is a simple immersion in water, baptism in the New Testament meaning of the word, or must there be back of that immersion and suffusing it, faith in Jesus Christ, penitence for sin, and the spirit of obedience, in order that it measure up to the baptism which Christ commands?" The Baptists hold that there must be "faith in Jesus Christ, penitence for sin, and the spirit of obedience," in order to a scriptural baptism, just as tenaciously as do the Disciples.

The Disciples do not repudiate the idea that "a simple immersion in water is New Testament baptism" any more indignantly than do the Baptists. And when the editor of the *Christian Evangelist*, referring to Pres. Mullins, says, "It is clear that he conceives of baptism as wholly an outward act," he does Dr. Mullins an injustice, as I see it.

Again the editor says, "This position of Pres. Mullins was clearly brought out in the able paper which he read before our Congress a few years ago on the subject of baptism."

I read that address of Dr. Mullins with a great deal of satisfaction. On this point he took precisely the position which Alexander Campbell took in his debate with McCalla, and which he reaffirmed in his debate with Mr. Rice, and on many other occasions. The only difference was Mr. Campbell in speaking of the relation between baptism and the remission of sins, used the word "formal remission," and Pres. Mullins used the term "ceremonial remission."

Prof. Deweese, in criticising Pres. Mullins' position, that "there is no spiritual efficacy in baptism" says: "Of course, we all know that this baptism which the Lord commanded is just as spiritual as uttered prayer, or confessing Christ, or giving money, or performing any other religious act whatever we perform in loyal obedience to the Lord."

This is very true, nor would Pres. Mullins deny this. But when Pres. Mullins says there is no spiritual efficacy in baptism he is not considering the reflex but the direct influence of baptism on the spiritual nature.

That there should be a religious frame of mind accompanying every religious act all will agree.

In stating the relations of baptism to psychological conditions Pres. Mullins is right, Prof. Deweese is right, the editor of the *Christian Evangelist* is right, we are all right.

Let us all try to understand each other, and strive to reduce our differences to a minimum rather than magnify them. Has baptism any spiritual efficacy—does it, like repentance, create a spiritual condition in the mind? No, is the universal answer.

Liberty, Mo.

A. B. JONES.

Another Parable on Baptism

Some one went into the home of a Hyde Park professor, took the picture of the professor's mother from the mantel, and left another in its place inscribed: "This will answer just as well; it is the picture of another respected person, and every respected personage has fruitage in memory and love."

"Buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God who raised Him from the dead."

"Else what shall they do that are baptized for the dead. If the dead are not raised at all, then why are they baptized for them?"

Christian baptism pictures the resurrection from the dead. Removal of that picture and substitution of another disturbs the peace of the owner and perverts the aim of the artist.

The professor's parable, on page 10 of the *Century* of March 17, is incomplete to his inference: His farmer on his theory would have said: "Planting is not essential; I will therefore moisten the roots and fasten the plant to a trellis—bether this law of planting—I'll show you a specimen without it of up-to-date fruit!"

A set of directions from any good modern nursery will save the doctor and his patients from any such parabolic dilemmas in the future, for the burial of the roots of his parabled tree was essential to the risen life of its fruitage. The inevitable conclusion of his own parable is immersion.

Chicago.

WILL F. SHAW.

Where the Bible Speaks

Concerning the old war cry, "Where the Bible speaks we speak and where the Bible is silent we are silent," it is time to call a halt in our talk and consider that Christ did not authorize the writing of these books called Scriptures, true though they may be, and they were not received as Scripture till more than a century after his resurrection.

Christ did not tell his apostles to write books, and only one of our gospels was certainly written by an apostle, and he, the only one who was commanded to write anything, and the only book he was commanded to write was the one which he said that God the Father had given to him to show unto his servants and that he sent his messenger to signify to his servant John. This is the only Christian scripture that expressly and directly claims to have come from heaven and it is the only one which is not considered scripture, but was rejected by Martin Luther and never incorporated in any religious system, certainly not accepted at its own appraisements, and yet it is Christ's own self-revelation and expressly commanded to be written in a book and sent to the churches. What Christ here said is quite outside all our systems and as it must have been received upon the spot upon its own claims and the personal testimony, it was the earliest Christian scripture properly authenticated and from the bosom disciple John. Now this undoubted Scripture closes with a curse upon him, "who shall add to or take away from its words of prophecy" and yet these other books were afterward gathered up and one by one added to it, contrary to its warning and these books came gradually to be regarded as "Holy Scripture," and later still with the Reformation, we began to evolve our religious systems out of these other books and dropped not a part of The Revelation of Jesus Christ, but the whole of it bodily, so that when we say the whole Bible, or the whole New Testament, we leave out the one book which was itself alone the written New Testament of the early church for a long time.

JASPER S. HUGHES.

South Bend, Indiana.

The Singing Heart

I spoke a traveler on the road
Who smiled beneath his leaden load,
"How play you such a blithesome part?"
"Comrade, I bear a singing heart!"

I questioned one whose path with pain
In the grim shadows long had lain,
"How face you this life's thorny smart?"
"Comrade, I bear a singing heart!"

I cried to one whom adversity
Could not make bend the hardy knee,
"How such brave seems! Tell the art!"
"Comrade, I bear a singing heart!"

Friend, blest be thou, if thou canst say
Upon the inevitable way,
Whereon we fare, sans guide or chart—
"Comrade, I bear a singing heart!"



"Father"

By Katharine Norton.

My father's just the queerest man!
Why he can't do things Mother can.
He's twice as big an' brave an' strong,
An' yet he always does 'em wrong.
They say my mother's gone away;
It's been so lonesome all the day!
The house was awful strange and still;
I kept real quiet, waiting till
My daddy came. You see, he said
He'd put his little boy to bed,
Himself, tonight. I thought he'd know
How Mother tucks me in just so,
An' smooths my pillow, soft an' white,
An' kisses me, an' says good night.
But he forgot an' shut the door;
My nightie's on hind side before.
I wanted both my Teddy bears,
An' oh, I should have said my prayers!
But Father wouldn't laugh an' play;
He told me Mother'd gone away.
An' said he'd try to kiss me just
The way she does. I think he must
Have cried, too, 'cause my pillow's wet.
Oh, hasn't Mother come back yet?

—St. Nicholas.

The Mocking Bird's House-Raising

By C. E. Jenny.

I was present at a house-raising last month that interested me very much. Sunday afternoon I was lying in the hammock under my apricot trees, the warmth of the day fast carrying me toward slumber-land, when the active motions of a mocking bird caught and diverted my attention. She was dancing about the crinum bed, picking up and dropping dry twigs. Evidently she was looking for one of a particular size and I soon understood that she was carefully selecting the timbers of a home, just as you and I might, were we capable of building our own house, select seasoned timbers for its underpinning. Whenever she got one that suited her she flew up into the nectarine tree, where the site was, and where I could indistinctly see her through the leaves, arranging the laying of the cornerstone and the building of the base of the structure.

Often, in the early stages of the nest, the stick she seemed to require and which she essayed to carry to its proper place, was too large for her strength. Sometimes a twig, half as big around as a lead pencil and longer would over-balance her in mid-air and after a vain flutter she would have to drop it and select a lighter one. Most of the larger twigs that formed the base of the nest were carried direct to the crotch of limbs where the nest was placed, and carefully adjusted. Some of the lighter material, which she carried in large bunches, she flew above the tree and dropped down, so that it would catch in the foliage and later be picked up.

Very careful was the assorting of material and its selection. For the fixing of the very first sticks, the gum that stews out of most trees of the peach family and which was quite plenty on the nectarine tree, was used for gluing. Perhaps it was this as much as the foresight in having the ripe fruit close at hand that led her to select the nectarine tree for building. She did not

work too steadily, but after three or four loads had been carried, she flew off to the tip-top of a neighboring wind-mill and there sang rollicking snatches, interspersed with perfect imitations of the call of the valley partridge, "Shoot right here, shoot right here" as the old settlers so well interpret it.

Then after drinking at a tub where the water hyacinth is growing, she is back at work again. Gradually on the second and third days, the material became of a lighter finishing kind. Dried grass and thin strips of grape-vine bark was the finish she chose. Yet she never seemed in a hurry for its completion and stopped work always by five o'clock, to get supper and sing a while before dark. Later, in the night, when the moon came up, she would often awaken me by the glorious trills and bursts of song.

During the building of the nest, the male kept oversight like a sentry, from a neighboring tree, following her around so as always to overlook where she was at work, often sending some remark to her and at times voicing a warning when a stray cat, with quivering mouth, crept too near, or if a curious biped wandered too near the location of the nest.

A few days after the completion of the nest, four handsome eggs, reddish-brown on a greenish background, filled the hollow, and the mother bird spent most of her time in covering them. Then one morning a noisy buzzing or low chattering announced four insistently hungry newcomers, which had to be fed constantly in the day with bugs, worms and other nutritious delicacies that mocking-bird hygiene prescribed for baby mockers. Later, not wholly through the arguments of vegetarians but principally through the plentifulness and convenience of the diet, they will feast on ripe nectarines, apricots and peaches, but this will be after they are able to feed themselves. I shall not begrudge them their hearty appetites, for the songs lighten the days for me as well as for them. Even now, with the cares of providing for the nestful, the parents stop to sing and give praise for the glorious sunshine and the exceeding bounty of all good things. Accustomed as we are to their antics and their mocking imitations of other birds, often when they break into their own inimitable warblings, we say to each other "Listen to that mocker sing," for it is no mocking now, but pure, overflowing happiness.

The Little Legend of the Mignonette

Once upon a time there lived a king and queen who had a daughter who was the most beautiful princess ever seen. But she was so amiable and good that people forgot how beautiful she was and only spoke of her goodness. She had long golden curls; but, when the maid combed them and got the fine hair tangled, the princess never cried or got cross. At the table she never spilled her soup, and used her napkin and knife and fork properly. When the king and queen had to go on long trips, the princess did not cry or pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess.

"I have come to tell you," said the fairy, "that I have heard of your beauty and kindness and have come to reward you. Here are three wishes. Choose which one you want, and it is yours, always. First, you may be a bird, to go from one end of the earth to the other with no one to say nay or interfere. Second, you may be a butterfly, with no care in the world, only to be gay and happy and beautiful and to charm those who want to be happy during a summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, soothe them when they are sick, and will be a cheerful companion always."

Then the princess said: "If I were a bird, I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly I might think more of my pleasure and ease than of my duty, and my beauty might cause me to be vain. So I will be the flower, to help and comfort those who may be in need."

Then the fairy queen waved her wand, the princess became the flower Mignonette.—Selected.

Open Our Eyes

There are to be found today men and women to whom Christ is as real as though they held his fleshly hand and looked into his sweet human face. They are as sure that heaven is around them as that their heart beats within them. They know that God loves them, as certainly as if he awoke them each morning with a kiss. . . . Some time ago I met with a picture representing two women in great sorrow. Standing behind the chairs on which they were sitting there appeared the figure of Christ stretching out his hand over them. They could not see him, because their eyes were dim, but he was none the less present with them. He was near in all his effulgent brightness, with all his sympathetic consolation, and with all his helpful power. At the foot of the picture this verse was written:

"Unheard, because our ears are dull,
Unseen, because our eyes are dim.

He walks on earth—the Wonderful—
And all great deeds are done for him."

What we need is the power to see—to see the chariots and horses on the mountains; to see God all about us; to see the strong, right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is, "Lord, we pray thee, open our eyes, that we may see."—Walter Jubb.

Woman's Lot

This, O this, is woman's lot,
To be a friend when others fail;
To look on death and fear it not,
To smile when other cheeks grow pale;
To trust in danger and in care,
To love when love seems almost dead;
To hope when other hearts despair,
And pray when love and hope are dead.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 27 (Easter Sunday)

Theme for the Day.—The Resurrection of Christ.

Scripture.—And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus whom they crucified. He is not here for he is risen from the dead. Matt. 28:5, 6.

The day of Resurrection, Earth, tell it out abroad,
The Passover of Gladness, the Passover of God.
From death to life eternal, from this world to the sky,
Our Christ hath brought us over, with hymns of victory.
—John of Damascus ("Resurrection").

Prayer.—Father of life, Thou giver of every good, we rejoice in the holy memories of this day. Thou hast shown us the empty tomb, and our hearts are glad with the knowledge that in Christ death has no dominion over us. Bestow upon us the joy of those whose lives are hid with Christ in God. Help us to live in the glory and strength of that eternal life, which already we begin to possess, and whose secret is that we may know Thee, the only true God, and Jesus Christ, whom Thou hast sent. Lighten all our days with the clear shining of Thy presence, and may we find the evening time bright with the radiance of the endless day. Amen.

MONDAY, MARCH 28

Theme for the Day.—The trumpet call.

Scripture.—Watch ye, stand fast in the faith, quit you like men; be strong. I Cor. 16:13.

O, for a trumpet call to stir the throng
Of doubtful fighting men whose eyes and ears
Watch till a banner in the east appears
And the skies ring that have been still so long!
—F. W. H. Meyers ("A Child of the Age").

Prayer.—Gracious God, Thou hast summoned us to a great campaign against the powers of darkness in the world. Too often we grow weary or discouraged, and lose the ground we ought to hold. Save us, our Father, from the shame and sin of defeat, and may we find such assurance in Thy help, and such return of valor in Thy call to duty, that we shall win the fight. The grace of God be with us. Amen.

TUESDAY, MARCH 29

Theme for the Day.—The great refusal.

Scripture.—And Jesus looking upon him loved him, and said unto him, One thing thou lackest; go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possession. Mark 10:21, 22.

After I had recognized some amongst them,
I saw and knew the shadow of him
Who from cowardice made the great refusal.
—Dante ("Inferno," III. 58).

Prayer.—Father of Mercies, the gifts of Thy hand have made us rich. We are amazed at Thy goodness to us. Save us, we beseech Thee, from the tragedy of making the blessings Thou hast given us the means of our own undoing.

Keep us from selfishness, from cowardice, and from the ungenerous heart. Deliver us from hesitance in the presence of opportunity, and from slackness in Thy service. For Jesus' sake. Amen.

WEDNESDAY, MARCH 30.

Theme for the Day.—Back from the grave.

Scripture.—The common people therefore of the Jews learned that he was there: and they came not for Jesus' sake only but that they might see Lazarus also whom he had raised from the dead. John 12:11.

Behold a man raised up by Christ!
The rest remaineth unreveal'd;
He told it not or something seal'd
The lips of that Evangelist.
—Tennyson ("In Memoriam").

Prayer.—Heavenly Father, Thou art the giver of life, and its sustainer. Thine is the power that brings us into the world, and Thine are the cords that hold us back from death. Deliver us, we pray Thee, from the fear of evil and of death. And may we follow our Lord, who called back from the grave the friend he loved; for he can save us too, not from the tomb alone, but from the death that cannot die. May we ever trust in him. Amen.

THURSDAY, MARCH 31

Theme for the Day.—Israel's deliverance at the sea.

Scripture.—Pharaoh's chariots and his hosts hath he cast into the sea, and his chosen captains are sunk in the Red Sea. But the children of Israel walketh on dry land in the midst of the sea. Exodus 15:4, 19.

The Red Sea Coast, whose waves o'erthrew
Busiris and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen who beheld
From the safe shore their floating carcasses
And broken chariot wheels.

John Milton ("Paradise Lost," I).

Prayer.—God of our life, Thy mercies have been over Thy people through all the past. Thou leddest Israel through the Sea, and didst guide them like a flock in the wilderness. We too need Thy shepherding and protection. Go with us as the pillar of cloud and fire. Set all the stations of our journey, and may our sorrow be turned ever into joy as we near the land of heart's desire, where we shall find our eternal rest. Amen.

FRIDAY, APRIL 1

Theme for the Day.—The comfort of Nature.

Scripture.—The trees of Jehovah are filled with moisture; The cedars of Lebanon, which he hath planted; Where the birds make their nests:

O Jehovah, how manifold are thy works!
In wisdom hast thou made them all; The earth is full of thy riches. Psa. 104:16, 17; 24:2.

If thou art worn and hard beset
With sorrows, that thou wouldst forget,
If thou wouldst read a lesson that will keep
Thy heart from fainting and thy soul from sleep,

Go to the woods and hills. No tears
Dim the sweet looks that Nature wears.
—Longfellow ("Sunrise on the Hill").

Prayer.—Loving Father, we thank Thee for

this fair world in which we live. Thou hast made it very beautiful for us, and the spring-time makes us glad with a new joy in all the works of Thy hands. Help us to find the satisfaction that Nature can give us. From the struggle of the day, and the turmoil of the world may we take time to leave the secret of quietness and peace that Thou canst teach us in the calm solitudes of hill and forest and field, where also our Savior loved to be. Amen.

SATURDAY, APRIL 2

Theme for the Day.—The light that shines.

Scripture.—Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light to shine before men. Matt. 5:15, 16.

Heaven doth with us as we with torches do,
Not light them for themselves: for if our virtues
Did not go forth of us, 't were all alike as if
we had them not.
—Shakespeare (Meas. for Meas. 1:1).

Prayer.—Good Father, we thank Thee for the light Thou hast sent us in the open day and in the gospel of our Lord. May we also learn the secret of the light that lighteth ever man. Deliver us from darkness and the love of things that lurk in darkened ways. May our light, however feeble, shine forth as Thou wouldst have it. And may the true Light, that never was on sea or land, lead us safely home. Amen.

"Pray for Us"

The weary ones had rest, the sad had joy
That day, and wondered how!
A ploughman, singing at his work, had prayed,
"Lord, help them now!"

Away in foreign lands they wondered how
Their simple word had power!
At home the Christian, two or three, had met
To pray an hour!

Yes, we are always wondering, wondering how,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee.

—Miss F. M. Nesbit, in Awake.

The Great Guest Comes In

By Edwin Markham.

While the cobbler mused there passed his pane
A beggar drenched by the driving rain.
He called him in from the stormy street,
And gave him shoes for his bruised feet.
The beggar went and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of faggots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load.
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild,
In the big dark world. Catching it up,
He gave it milk in the waiting cup,
And led it home to mother's arms,
Out of reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray;
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a voice he heard;
"Lift up your heart, for I kept my word;
Three times I came to your friendly door;
Three times my shadow was on your floor;
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street."



Sunday School Lesson

By Professor Willett

Four Works of Power*

It is not without significance that the Gospel records contain so large an element of the miraculous in the life of Jesus. This is precisely what we should expect. Those who first walked with him must have been earliest impressed by the greatness of his work and life. But that greatness did not at first manifest itself in the region of character and teaching so much as in those activities which seemed astonishing to the beholders. The earlier Gospels, Mark and Matthew, deal more largely with miraculous events than those that came later in the life of the early Christian community.

This fact proves two things: first, that the narratives of miracle did not grow up in a later period of the life of the church, but were the record of events that actually took place in the ministry of Jesus. Before the days of the higher criticism it was freely asserted that Jesus never wrought these works of power, but that the second generation invented them in its effort to create a more vivid impression of the life of Jesus and to extend his influence in the world. But the severe criticism to which the early documents of our faith have been subjected has disproved this theory, and shown that they actually come from the very generation that knew Jesus personally.

Reality and Value of Miracle.

But there is a second element equally impressive in this early record of miracle, and that is the fact that though at first the friends of Jesus were greatly impressed by his works of healing and were aided in their faith in him by these means, later on it was rather to his character and his teachings, his redemptive purpose and his world-wide program of righteousness, that their attention was directed. Therefore the miracles appear in greater abundance in connection with the early ministry of Jesus, and are more abundantly recorded in the first of the Christian documents. They were not fictitious, but real. They were not the product of later religious imagination, but were actually observed events. Yet their value was not at all comparable with the teaching and self-revelation of Jesus in the larger events of his life. They were valuable as an appeal to a lower order of reflection in reference to him. But when men came to know his character and to respond to the higher call of his life, miracle ceased to have significance to them, just as it has ceased to be of special value to us.

In this lesson there are recorded four events of this kind. All of them are of deep interest to the student who is anxious to learn the kind of life Jesus lived, and to know something of the sources of his power. They include the healing of the invalid woman, the raising of the daughter of Jairus from her bed of death, the healing of two blind men, and the restoration of speech to

a dumb man. It was in this kind of work that Jesus found one of the great satisfactions of his life. It was a joy to him to bring health and soundness to those who were in distress. Yet it must always be borne in mind that he healed far fewer than he had opportunity to heal. There were circumstances in which he felt himself incapable of responding to the appeal of the sick, not from lack of those powers of will and of sympathy with which he was so richly endowed, but rather because he chose to reserve all acts of this character for use in behalf of men who could really be aided by his power, and in an atmosphere of faith in him. He had no mind to gratify the mere curiosity of the passers-by, nor was he anxious to respond to the appeals of men who only wanted physical aid. He wished rather to make his work effective in behalf of character, and this may account for both the significant nature of the healing work that Jesus really did, and for the comparatively few cases in which that power was actually displayed, in spite of what seems at first glance the crowded nature of the New Testament pages. In reality Jesus healed only a limited number of people.

The Infirm Woman.

The first of the incidents in this study is the healing of the infirm woman. For twelve years she had been the victim of a disease that was perhaps as much due to the foolish and superstitious medical practices of the time as to actual malady. The parallel narrative gives the information that she had done all she could to relieve her distress by consulting physicians, but was in no manner helped. She stole up behind Jesus as he passed, feeling sure that the mere touch of his garments would be effective in bringing her relief. She had seen him lay his hands on the sick, with that mysterious touch which seemed to impart blessing and health. And without the courage to ask of him the actual favor of his power, she was still intent upon securing, even unknown to him, the aid which he could render.

Something in her action attracted Jesus' attention to her. The curious expression is used in the parallel narrative, "he felt that strength had gone out of him." In this account we are merely told that he turned and saw the woman. But interested in her confidence in him, and pleased that she had been willing to run even the risk of his displeasure if she could touch his garment, he said to her kindly, "Daughter, be comforted. Your faith has availed to cure you." Perhaps Jesus meant by this far more than the mere colorless meaning which is often attached to the word. Did he have only in mind the fact that her faith had led her to touch him in order that she might be healed? Or did he really mean that her faith in him had really worked the cure and restored her to health? To elicit such faith from human life is itself an act of healing and uplift. If Jesus imparted to the woman some subtle power that restored her to health, he did much for her. If, on the other hand, he aroused in her a faith which was itself sufficient to react upon her weak body with the force of reorganization and revival of health,

that was a still greater blessing. It is evermore the work of our Lord to deal with human life at the point where he finds it, and to bring out its own latent and unused powers of health and happiness. Where these are insufficient, he is ready to supply greater. But his first and most important work is to summon human life to such activities as are themselves redemptive and restorative.

The Ruler's Daughter.

Enclosing this incident of the woman who was healed is the narrative of the revival of Jairus' daughter. In the editorial columns of *The Christian Century* a week ago reference was made to this event, and it need not be treated at length here. It seems not to be a case of the recall to life of one who was dead, but the revival of one whom the attendants and family believed to have died. Jesus' words, "The damsel is not dead but sleepeth," seem conclusive on this point, and there is no need of giving them a forced or symbolic meaning. The significant fact in connection with this episode in the life of Jesus is his tender solicitude for the grieving parents, his indignant thrusting forth of the professional mourners, who were only desecrating the sanctities of the home by their shrieks and simulated sorrows, and the calm majesty with which he summoned back the spirit of the child, hovering on the borderland of death, to animation and health. No wonder events of this kind caused the fame of Jesus to spread through all that region.

The Blind Men.

The third incident relates to two blind men who followed Jesus and his company, and implored him, with the title of Son of David, to take pity upon them. Jesus gave them no immediate response, perhaps the more fully to elicit their faith. If they had given up their effort, of course no help would have come to them. It was their confidence and their persistence in their request that brought to them the blessing they were seeking.

When they reached the house where Jesus was staying in the town, they pressed through the throng to his presence. In a country where diseases of the eyes are so common Jesus must have encountered thousands of blind men. Some few of these he healed when he saw that good could be done beyond the mere physical advantage. He said to these two men, "Do you believe that I can do this?" and when they confidently answered that he could, he seemed rejoiced at their faith, and putting his hands upon their eyes in his accustomed way he said, "Then, in accordance with your faith, it shall be done."

The Injunction to Silence.

The injunction of Jesus to these blind men that they should not tell what had occurred was no doubt due to the fact that the first value of his miracles, the attraction of the multitude to listen to his words, had long since been more than realized. In the multitude of hearers and witnesses that thronged his ministry he preferred to create a faith that did not rest on marvels but rather on his preaching of the kingdom of God. So, as far as he was able, he silenced his friends and the people he helped, so that they might not increase the morbid curiosity of the crowd concerning him. But we cannot marvel that such blessings made themselves known, and we can hardly blame the men for their course in proclaiming widely the

*International Sunday-school lesson for April 3, 1910. The Power of Faith, Matt. 9:18-34. Golden Text: "All things are possible to him that believeth," Mark 9:23. Memory verses, 23, 29.

story of Jesus' help to them. It was only the natural result of their gratitude to him.

The last event of the lesson relates to a man bereft of speech, and classed by the popular superstition with those believed to be possessed with demons. Jesus healed the man, which was the casting out of the demon as the witnesses interpreted his action. And when the afflicted man spoke, the people wondered at the event. No such leader had ap-

peared before in their history. And the troubled Pharisees, seeing how little the work of Jesus fell to the credit of their order, tried to diminish its significance by insisting that Jesus was in league with the prince of demons, the lord of misrule, by whose power he was enabled to work these signs. Such charges were frequent in the speech of the rulers, but Jesus for the most part passed them by as the angry words of spiteful men.

Christian Endeavor Lesson

By W. D. Endres

Topic, April 3, Christ Our Teacher (Consecration Meeting). John 12:44-50.

Jesus is our teacher as to the will of God, and the manner in which we are to make our lives conform to it. He is God's representative on earth, exemplifying the Father's will and he calls men to a little task. This is the sense in which he is our teacher. He tells us repeatedly that the Father sent him, and in our lesson says, "He that believeth on me, believeth not on me, but on him that sent me." It is as if Jesus were saying, "Look on me, here is a sample life of how the Father wants men and women to live. You are in a dark world. You do not know God. I am in your presence making God known to you. To you I am a light in this world dispelling its darkness. Even the words that I speak are not my words, they are the Father's. If, therefore, you reject them you are not rejecting my words but His, and I know that he who accepts and follows them lives the life eternal."

But we cannot be too careful as to how we are to maintain our discipleship. Certainly it does not consist of a literal legalistic interpretation of his words. "The letter killeth." He who learns aright will seek to emulate Christ's fidelity to his moral and spiritual ideas, however trying the circumstances. His willingness to serve at heavy personal cost in time and labor; his broad sympathies so great that they were touched by all classes; his spirit of fairness in all his dealings with men and women however unjustly they may have treated him; and the moral courage with which he faced every crisis, however great the odds, should always be

the objects of study from our great teacher. He has learned Jesus best who has caught the spirit with which Jesus faced life's problems and who tries to do a similar thing in his own life. That is why Paul says, "the spirit giveth life." The question which we as Christian disciples raise, is not what did Jesus do, but what would he do if he were confronted with the problem or problems which now face us?

The importance of this question appears when we begin to apply it to the routine of our daily lives. Christian Endeavorers should endeavor to be Christian—Christ-like. To do so is to reproduce Christ's fidelity to his moral ideal in their own lives. Now let each of us apply it to his own life. Are you a student in the grades, the high school, the college, or the university? Are you courteous and kind to your instructors, and your fellow students? Are you conscious in the faithful preparation of your lessons from day to day? Are you true always to your own conscience on examination days? Are you in business, as a clerk, a proprietor, or the director in a stock company? Do you resist the temptation of the cash drawer? Does the yard of calico contain thirty-six inches? Is the sugar free from sand? Is the suit all wool or is it just so labeled? As director did you vote for just and equitable working conditions for those in your employ or for the largest dividends merely? Do you labor in a shop, on the street, or in the ditch? Does the work you do not only pass inspection but does it stand the test of usage?

Roosevelt, Okla.: Enclosed please find our February report. It would be necessary for you to be on the ground to appreciate the great work being accomplished here. Cooperton is a fine inland town in a fine farming country—a railroad is soon to run through the town. We knew nobody there when we began, had a few members and a small house, though the weather was fierce we have not lost a day—went to streams daily—broke ice to baptize the people. There were eighty-five additions; fifty-eight baptisms; forty-two heads of families; twenty-one united families; twenty-eight land-owners—most of them own fine farms. Bankers, merchants, clerks, ranchmen, barbers, teachers, ex-saloon and ex-pool hall men were among additions. Notwithstanding the meeting was growing in interest daily, the demand for a meeting at this place caused us to close at Cooperton and came here. Have no church here, but some outsiders attended Cooperton meeting and said we must come here. All church houses were refused us, but another non-church member and non-church goer came up and said he had the largest house in Roosevelt and we should have it, so we began there. The large folding doors in each end of the house have been thrown open and seats put back and front of house but still we cannot take care of the people. A baptistry is to be put into the house today. We expect a glorious meeting here. Denominationalism is strong here, but the masses are tired of it and want the simple gospel we bring. Pray for us. This is a hard field, but opportunities are numerous for the preachers who know nothing save Jesus and His word.

Fraternally,

J. L. HADDOCK AND WIFE.

March 3, 1910.

J. L. Haddock and wife are living links of Central Church, Lexington, Ky.

Elkins, W. Va.: I enclose report covering February. I am still at Elkins with Brother Lord with 129 additions to date. We are looking up a lot and a preacher, and will have this work self-supporting I hope. Will be here until the 20th at least. Among the number are numbered twenty-seven husbands and wives. Less than twenty former members. You will see by this report that the greater number have come during March. Have baptized thirty so far in March. With regards, Yours, ORILLAS G. WHITE.

March 12, 1910.

Missions and Benevolence

National Societies of Disciples of Christ

CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Headquarters, Missionary Training School, Indianapolis, Ind.

President, Mrs. Anna R. Atwater; Cor. Sec., Mrs. M. E. Harlan. Day for regular offering, first Lord's day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

Headquarters, Carew Building, Cincinnati, Ohio.

Secretaries—L. N. McCash and Grant K. Lewis. Days for offering—In churches, first Lord's day in May; Endeavor Societies, first Lord's day in July, and in Sunday-schools, the Lord's day before Thanksgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

Headquarters, 222 W. Fourth St., Cincinnati, Ohio. President, A. McLean; Secretaries, F. M. Rains, Stephen J. Corey, E. W. Allen. Days for offering—In the church, first Lord's day in March; Children's Day, first Lord's day in June. Postoffice address, Box 584, Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.

Headquarters 603 New England Building, Kansas City, Mo.

Geo. W. Muckley, Sec., to whom all correspondence should be addressed. T. R. Bryan, treasurer, to whom all interest and loans should be paid. Offering day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.

Headquarters, 120 E. Market St., Indianapolis, Ind. A. I. Orcutt, president, to whom all correspondence

should be addressed. Day for regular offering—third Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.

Headquarters, 2722 N. Euclid Ave., St. Louis, Mo. Secretaries—Mrs. J. K. Hansbrough, Jas. H. Mohrter. The day for regular offerings—Easter. Send all correspondence and make all remittances to The National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.

Headquarters, R. A. Long Building, Kansas City, Mo. President, R. A. Long; Secretary, P. C. Macfarlane, E. E. Elliot and J. K. Shellenberger.

Items from American Missions

By Grant K. Lewis, Secretary.

There is enough news in the following two reports of missionaries of The American Christian Missionary Society to make the entire budget for this week. Besides this these reports are characteristic of the kind of evangelism the American Christian Missionary Society does. It is the only Society which gathers funds from the states where we are strong and distributes them in the states where we are weak. There are multitudes of churches capable of becoming living links and raising from from \$3000 to \$5000 wherewith to support missionary evangelists North, East, South and West.

The Benevolent Association

Our great Foreign Missionary offering for this year has been taken. From present indications this offering has been such as to awaken thanksgiving in the heart of every true disciple of Christ. The next thing demanding our attention is the care of the widow and the orphan in our midst. We feel sure that God is pleased with our growing interest in world-wide evangelism. We are equally confident that he will not excuse us if we neglect to answer the cry of the orphan and the appeal of the helpless, homeless veterans of the cross. The world will not excuse us if we neglect the poor in our midst.

The Association has just received \$400 from the estate of a good sister who remembered the poor even in her death. During life she sought to bear the burdens of the weak and so fulfil the law of Christ. In death she recognized Christ as her guide by providing for some of the "least of these" His brethren.

A gift of \$125 was recently received from a good woman in memory of her sister. The sister had been a devoted friend of the Gospel of the Helping Hand through life, and the surviving sister in sending in her gift said, "I desire to continue my sister's good work in behalf of the poor." She could erect no more beautiful and lasting memorial.

One of the important features of the work of the Benevolent Association is to find Christian homes for orphan children. Not long since a good man and his wife, substantial farmers, devout members of the church, came to one of our homes and decided to take a pair of twin boys to rear them as their own.

If the churches and Bible-schools can not observe Easter in the interest of the orphan and the widow, they should observe some other day. It is not so much a question of times and seasons, but a question of doing the will of the Lord in a Christlike ministry. Money sent at any other time is as good as money sent at Easter, but Easter is the day set apart for making our offering.

JAMES H. MOHRTER.

Notes from the Foreign Society

Our offering will be at least \$100, maybe a trifle more.—W. B. Hendershot, Martinsville, Va.

The church at Liberty, Mo., enters the living link rank. Graham Frank is the minister.

Dr. E. A. Layton, late missionary of the Foreign Society, who now resides in Seattle, Wash., is organizing a Bible class among the Chinese at the University. He is building up a good practice in that city.

The total receipts of the year of the Foreign Society to March 15 amounted to \$53,822, a gain over the corresponding time last year of \$10,081.

Since the first of October last the Foreign Society has received \$22,550 on the Annuity Plan, a gain over the corresponding time last year of \$10,080.

The church at Hiram, Ohio, and the students at Hiram College, are hoping to be able to raise enough to support their own living link on the foreign field.

The church at Paducah, Ky., W. A. Fito, minister, enters the living link rank in the Foreign Society. This is a great victory.

Our offering is all in and reaches \$300. It was a very free and joyous offering.—W. H. Smith, minister, Harrodsburg, Ky.

The church at Langdon, Kans., is not large, but it will average from \$3.50 to \$4 per member for missions.—Frank A. Jalagees, minister.

I like your new plan of having One Day Churches. That's fine. Will be one of them soon.—J. E. Davis, Beatrice, Neb.

This congregation passed all previous records in missionary giving.—O. D. Maple, Cameron, Ill.

A little daughter gladdens the home of M. B. Madden and wife. They are sojourning at Topeka, Kans. They are our missionaries at Sondai, Japan.

The Ashland church makes the biggest foreign Missionary offering in its history, despite the fact that we are building a new church.—W. D. Ryan, Ashland, Ky.

The friends and churches are requested to help secure the school property in Shanghai, China.

The friends and church are requested to forward their March Offering for foreign Missions promptly to the office of the Foreign Society.

Eighteen new living link churches have been heard from and a number more are expected.

A Great Missionary Congress

The men's National Missionary Congress will be held in Chicago in the Auditorium, May 3-6. This will be one of the most significant meetings the world has ever seen. Only a few can attend the world's missionary conference in Edinburgh, Scotland, next June, but here is a conference, in many ways as significant, right at our doors. It marks the culmination of the campaign which has

awakened the Christian men of a hundred cities to their responsibility in the evangelization of the world. Five thousand leading men of the American churches will meet in Chicago, May third, to formulate a national missionary policy—the first in the history of the United States. The 135 delegates apportioned to the Christian church will represent our people in the deliberations of the congress. It is hoped that the busiest man will feel the importance of making the sacrifice of time. This is the King's business. We should have our full quota there. The importance of this congress cannot be estimated. The proportionate representation should be sixty preachers and seventy-five "laymen." If you can go, send your application to the Foreign Christian Missionary Society, Cincinnati, Ohio.

A Merger of Near Kin

In a certain square mile in Chicago are more than thirty struggling Protestant organizations, no one of them adequately equipped for large service to the community, and two Catholic churches with cathedral-like buildings and overflowing congregations at every service. A way to local union through independency causes as great evils as it attempts to cure. The undenominational church, lacking relation to missionary agencies, almost inevitably induces parochial selfishness. But an interdenominational form of church union is possible which both attains larger local efficiency and conserves denominational loyalty. An example of this type of union is Memorial Church of Christ, Chicago.

Nearly two years ago Memorial Baptist Church was pastorless. It possessed a well-appointed building but in a shifting population which made the problem of filling it exceedingly difficult. A neighboring church had one of the most popular preachers of the city, Dr. H. L. Willett of the Disciples' Divinity School, and its growing congregation was in need of a new building. The Baptists' and Disciples' leaders took advantage of this combination of circumstances to effect a union, advantageous to both parties, the Memorial Church of Christ. Dr. Willett became pastor in the building erected by the Baptists and Dr. R. N. Van Doren, an editor of the Standard, associate pastor. With supplementary gifts they have administered the affairs of the united churches in harmony and efficiency. Strength has come with union, and problems exceedingly difficult to the separate congregations have found easy and happy solution.

In purely parochial matters the two churches act as one. In extra-parochial undertakings they remain loyal to their respective denominations. It broadens and enriches the life of both pastors and people to be in touch with two denominations, instead of one, and to feel responsibility for an enlarged circle of missionary agencies. The plan for missionary offerings provides for a regular presentation of the various causes with an equitable apportionment to the Board of the two denominations. As both parties to the union are immersionists, no provision for differing forms of baptism is necessary. In deference to the custom of the Disciples, the communion is celebrated every Lord's Day; but it is an open communion.

Perhaps the greatest gain is limitation of the denominational shibboleths. It is too much to claim that all who are parties to the union never look back and desire to return to the former status of unmarried independence. There are occasional murmurings like the lustrings of the manna-fed children of Israel for the "leeks and onions of Egypt"; but, for the most part, the mem-

bers of this church of Christian union, Baptists and Disciples, realize that they are pilgrims to a better country and rejoice that they are counted worthy to blaze a way in which others may follow.—J. H. C., in The Congregationalist (Boston).

The Coign of Vantage

(Continued from page 12.)

Though Teddy talked with much confidence, he felt the impending loss of his place far more than he would acknowledge; but he was young, strong and sanguine. He had never come into actual, desperate conflict with want, and he could not dread an evil of which he had no personal knowledge. He had always had a good-natured contempt for men who "lost their job," and could not readily find another; in the arrogance of his own buoyant youth and splendid strength, he thought and said that "it must be their own fault."

"I wouldn't feel so bad," said Mary, "but I've spent so much on my clothes and in buying things for the house; and Teddy's spent a good deal more than he could afford, too!"

"I think I'll be able to keep from beggin' a few weeks longer!" cried Teddy, jestingly.

Notwithstanding the bold front that he had assumed, no one but himself knew how ruinously he had drawn upon his carefully accumulated savings. He had, in fact, just one hundred dollars, and no more. It would not have worried him were the Works kept running—his salary going on—for Mary had determined to be as thorough and frugal a house-keeper as Susan and both would exercise the most careful economy.

"As I've told her, we may have to wait a little while till I get a job, but it won't be for long—a few weeks maybe, at most," said Teddy encouragingly. "Plenty of other folks have had to do the same thing and have come out all right. Come, Mary, be sensible!"

"I'm sure she will!" cried Susan, heartily. "She's got too much good feeling to tease you with fretting and worrying!"

"I hope I have!" sighed Mary, but it was toward Alonzo that she looked.

They talked until late into the night, the four poor creatures whose present circumstances and whose immediate future had been suddenly overcast, as a summer day is darkened by the rising cloud which has lain hidden below the horizon, biding its time. They were like castaways, who, thankful for any salvation, with supplies still sufficient for their immediate wants—faced none the less, starvation and unimagined perils.

It was almost midnight when they separated, but they had all reached that state of composure where they were able, as Susan said, "to look things in the face." They were resigned, if not confident, but none realized that it was to the indomitable Susan Johnson that they owed their sudden access of courage. Such a spirit not only endures its own tribulations, but lightens the load of others, sending them on their way with renewed faith.

(To be continued.)

ALL CORRECT.

The professional point of view is rarely that of the humanitarian. A passenger on a London omnibus calls out to the conductor:

"Ere, there! Whoa! There's an old chap fallen off the 'bus!"

"All right," responds the conductor, cheerfully, "E's paid his fare!"—London Sketch.

CORRECTED.

At a dedication festival service at a country church the following announcement was made by the vicar: "The collections today will be devoted to the arch-fund, and not, as erroneously printed on the service papers, to the arch-fiend."—London Daily News.

Church Life

Easter should be made significant for the deepening of the spiritual life of the church.

The inexhaustible theme of the deathless life will occupy the attention of our churches next Sunday.

The months from Easter till summer may be made the most successful in the entire calendar of the church year.

"Our Readers' Opinions" is always a refreshing page, giving as it does the point of view of many minds.

The First Church, Bloomington, Ind., sends out a cordial welcome to the brotherhood to attend the meetings of the congress to be held in that city, March 29-31.

The Easter offering for the Benevolent Association is worthy of the attention of all our churches at this season. Little children and aged saints wait upon this offering for the supply of their daily needs.

• • •

The church at Princeton, Neb., is planning for a new building to cost about \$12,000.

Evangelist T. L. Gray is leading in an evangelistic meeting at Winfield, Kans.

The Tabernacle Christian Church, Columbus, Ohio, has invited the State Convention to meet with them next year.

There are frequent additions to the church at Orlando, Fla., under the ministry of A. M. Chisholm, pastor.

John Young, pastor of the church at Hallister has accepted a call to the pastorate of the church at Bethany, Mo.

The church at Red Bluff, Cal., is said to be "quite taken" with its new minister, L. O. Ferguson.

The Virginia State Sunday-school convention will be held at Norfolk, April 11-14. Meeting in the Epworth M. E. Church.

Thomas H. Popplewell, Arkansas City, Kansas, reports five accessions at regular services of the church March 13.

An organized class of Dallas, Texas, on one Sunday gave \$427 for missions; another gave \$200 at the same time for the same cause.

The Bible-schools of Oklahoma report 8,240 additions to the church from their membership. This shows us the value of the school.

Announcement is made of the birth of a daughter to Mr. and Mrs. Royal J. Dye. Mrs. Dye is in a Chicago hospital and may be addressed at 6827 Perry avenue.

The church at Healdsburg, Cal., has extended a call to N. S. Johnson to become their pastor. Mr. Johnson has been serving the church at Lakeport, Cal.

Otto B. Irelan, who recently resigned his work with the South Berkeley church, has been called to the pastorate of the Santa Clara, Calif., church.

James R. McIntyre, pastor of the church at Santa Monica, Cal., is pushing the work with vigor and there are frequent additions to the church.

Kansas and Nebraska are in a contest for the largest number of organized adult classes. Kansas started with 309 classes. Nebraska with 254.

J. A. Lytle has resigned as pastor of the church at Catlin, Ill., where he has been a little more than a year. The congregation had extended him a call to remain another year.

Randolf Cook, editor of the Christian Advance, Wichita, Kansas, is announced as a candidate for Congress on the Democratic ticket.

Good audiences are greeting B. H. Hayden, London, Ontario, at every service. Sunday, March 4, four good young men made the confession of their faith.

F. M. Rogers, pastor, assisted by Princess Long, leader of song, closed a meeting with the church at Long Beach, Cal., February 6. There were sixty accessions.

The church at Dublin, Texas, has called R. H. Simmons to become their pastor, and he will accept. Mr. Simmons is an alumnus of Texas Christian University.

Hugh McClellan, of Richmond, Ky., it is announced, has accepted a call to the Central Church, San Antonio, Texas, and will begin work about the first of May.

I. N. McCash, secretary of the American Christian Missionary Society, preached at the Second Church, Milwaukee, and in the First Church the evening of March 13.

L. O. Herrald has resigned the pastorate at Jasper, Okla., and is visiting the parental home at Grass Creek, Ind. W. T. Wells takes the work at Jasper.

W. B. Clemmer is now at work as pastor of the church at Rockford, Ill. Sunday evening, March 6, the chorus choir of thirty-five voices rendered "The Ten Virgins," by Gaul.

O. C. Bolman has served as pastor of the church at Havana, Ill., for two years and has accepted a call for four months more of service. He is available for meetings during August and September.

The Baptist, Methodist and Presbyterian churches of Healdsburg, Cal., adjourned their services to unite in a farewell tribute to George W. Brewster who resigned to accept a call to the church at San Jose.

C. M. Watson, pastor of the church, Connersville, Pa., is holding a series of meetings in his church the evenings of passion week. Easter will be observed as decision day by the Sunday school of this church.

State Evangelist J. S. Raum has closed a successful meeting at Deer Lodge, Mont., where G. H. Kemp ministers. There were twelve additions. The work in general was built up.

The church at Jacksonville, Ill., is preparing to erect a parsonage, and the pastor, R. F. Thrapp expresses the belief that this will be the greatest year in the history of the church.

The church at Liberty, Mo., has honored itself and A. B. Jones by electing him pastor emeritus as a recognition of his long and efficient service in the ministry and in the local church.

C. H. Hilton, Milton, Ore., has for three weeks been assisting Pastor S. G. Fisher and the church at Walla Walla, Wash., in a meeting. There were twenty-five accessions to the church.

The church at Ames, Iowa, has in the last two months raised a sufficient amount in cash and pledges to pay off the last indebtedness on the church, amounting to \$2,200. John T. Houser, minister.

Le Roy M. Anderson will begin work at Ada, Okla., April 1, and will introduce the Bethany Graded Lessons as early as possible. Mr. Anderson is very hopeful of a fruitful ministry in Ada.

The annual district convention of the Indiana Christian Missionary Society will be held with the church at Tipton, March 31 and April 1. Guy Israel Hoover is pastor of the church at Tipton and is doing a fine work.

Guy I. Hoover, pastor of the church at Tipton, Ind., read a paper on "The Movement for Church Unity in American Christianity," before the meeting of the Central Indiana Ministerial Association at Indianapolis, March 14.

J. M. Lowe, evangelist, is in a meeting at Kensington, Kansas, where Nelson Gardner is pastor. Mr. Lowe has just closed a meeting with the Central Church, Topeka, in which there were forty-three accessions to the church.

President Braden held a ten days' meeting at Keuka College during February, at which there were thirteen confessions, all students. Mr. Braden also assisted C. R. Stauffer, Syracuse, for ten days, with thirty-four accessions to the church.

At the Howett St. Chapel, Peoria, Ill., a Sunday school rally was held Sunday, March 13, with an attendance of 307. In the evening there was a good company of people to hear the sermon by the pastor, William Price, and six additions to the church.

We were misinformed badly about the sort of a house the church at Norman, Okla., is projecting. Instead of a \$2,200 building they are planning to spend \$25,000 and erect a church home adequate to their important city. H. F. Reed is the able pastor there.

J. Frank Green has located at Cadillac, Mich., under instructions from the state board to plant a church there. Several of the more important centers of that state are being considered by the board for this same purpose.

The Sunday-school of the Central Church, Des Moines, recently had an attendance of 831 and they immediately went to work to secure 900 the following Sunday. Peter Ainslie of Baltimore, is now in a meeting with this church.

The Men's clubs of Spokane, Wash., have recently formed a federation with the hope of bringing all the men of the churches frequently together in a social way and to interest them in the task of city evangelization.

The faculty of Cotner University have presented us with a copy of resolutions adopted upon the death of Prof. Ellen B. Atwater, former student and teacher at Cotner, whose life and genuine Christian spirit are remembered as a benediction.

The Highland Park Church, Los Angeles, Cal., has become self-sustaining, thus releasing \$20 per month which they have been receiving from the C. W. R. M. The church has made rapid advancement in the last few months under the leadership of C. L. Green, minister.

Walter S. Rounds, pastor of the church of the Disciples, Dorchester road and East Fifteenth street, New York, has announced the following themes for sermons during passion week: "The Sifting of Simon," "Impulse and Duty," "The Supreme Rejection," "The Ready Excuse," "The Voice From the Cross."

The Indiana Avenue Church, South Bend, Ind., will begin the erection of a new building about the middle of April. This church, organized under the ministry of P. J. Rice, in 1902, then pastor of the First Church of that city, has made great growth under leadership of C. C. Buckner who has been there fifteen months.

F. W. Emerson, pastor at Redlands, recently closed a fine meeting with the University Church of Los Angeles, J. W. Maddux, pastor. This is one of the newer churches in the city and has been meeting its problems with worthy zeal and determination. It has one of the best possibilities before it to be found in the city.

Mr. Clark Oberlies, state Bible-school superintendent, spent Sunday, March 13, with the church at Beatrice, Neb. Mr. Oberlies spoke at the morning service and here at a conference with the teachers during the afternoon.

The Winfred Ferrall Bible Class of the Jefferson Street Sunday-school, Buffalo, N. Y., gave a St. Patrick Social March 17. When it is remembered that the pastor of the church is named Ferrall (B. S.) it will be seen in what esteem his family is held in the church.

The kindly feeling between the Baptists and Disciples of Athena, Ore., was manifest recently by a union communion service. Many in each congregation are praying that this shall become a usual practice in the future between these two, and also many other congregations.

John G. Slayter, formerly pastor of the East End Christian Church, has entered upon his ministry with the Portland Avenue Church, Minneapolis, and is directing the work with vigor. March 20 a "reunion" service was held with special effort to secure the attendance of all Disciples of the city.

The Central Church at Portland, Ore., is making good progress toward erecting their new stone building. The spirit of this congregation seems to be strictly evangelistic. Their minister, J. F. Ghormley, never loses an opportunity to preach the gospel to neighboring communities.

The First Church of Los Angeles is attracting the largest audiences in the twenty years' ministry of A. C. Smither. At a recent business meeting of the church it was found that all current bills were paid and more than a hundred dollars remained. A great work remains to be done by this mighty force, for the problems of the "down-town" church are met only by heroic effort which reaches afar.

In the two years O. C. Bolman has served the church at Havana, Ill., there have been 270 additions to the church, as result of regular services and two revival meetings. The attendance of the Christian Endeavor Society has been quadrupled, and a Junior society of forty-three members organized, also a Men's Brotherhood, Loyal Sons and Loyal Chorus Choir.

Dr. L. C. Moore, the youngest son of Dr. W. T. Moore, official chemist and food inspector of Dallas, Texas, is superintendent of the Sunday school of the Central Church of that city. Mr. Moore is leading in the preparation for a large Sunday school parade in which all denominations will participate. The meeting will be held at the time of the Texas state convention, May 9-12.

C. L. Morrison, pastor of the First Christian Church, Wellsville, Ohio, gave an address in his church Sunday evening, March 13, on "The Brotherhood Principle," before a number of the fraternal orders of the city. The address as well as the music furnished by the choir under the leadership of Minnie F. Duck, were favorably commended by the local press.

A. M. Growden, whose ministry in Ohio and Pennsylvania is widely known, has begun his work with the Santa Barbara church. This church has the problem of a vast pleasure resort, frequented for many months of each year by people of wealth and leisure. The faithful band who have "held the fort" there with splendid fidelity are bound to reap the reward of faithful labor. Pastor Growden is a splendid leader.

The fourth district convention of the Indiana Christian Missionary Society will be held at Tipton, Thursday and Friday, March 31 and April 1. This district includes the churches at Logansport, Delphi, Peru, Rochester, Tipton, Kokomo and outlying churches. A strong program has been prepared. The

Tipton church will entertain both for meals and lodging those who may come. The churches of the district are most cordially invited.

T. L. Noblitt has been pushing the work with vigor at Guthrie, Okla. In the twenty-six months of his pastorate there have been 260 accessions to the church. The property has been freed from debt, and improvements made at the cost of \$350 during the past sixty days. As a result the church declined to accept Mr. Noblitt's resignation which he recently presented and instead of complying with his request in this, voted him a five hundred dollar increase in salary.

Miss Una Dell Berry has been secured by the church at Bloomington, Indiana, to lead the music during the sessions of the congress to be held there March 29-31. The church is planning a big men's meeting on Monday night before the congress with P. C. Macfarlane present. All who intend to attend the congress and desire lodging and breakfast to be provided by the church at Bloomington should send their names today to Joseph C. Todd, Bloomington, Indiana.

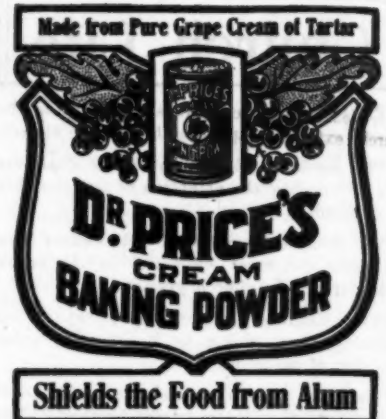
John T. Brown closed a meeting last week at Eugene, Ore., with 275 persons added to the church. Eugene is the site of the State University and the Disciples' Bible College. J. S. McCallum is pastor of the church which now has about 1,500 members. A result of the meeting was the launching of a new building enterprise with \$25,000 raised toward a \$500,000 structure. The new converts pledged \$700 to current expenses of the church. Mr. Brown is now in a meeting in Scranton, Pa., assisted by Leroy St. John, as singer.

Sumner T. Martin, has been preaching for several days at Collexico, Cal., and has gathered together a band of thirty-four disciples who will organize a church and Sunday-school. Mr. Martin will soon engage in a similar work at Brawley, and then hopes to be able to get these two fields to unite in the support of a pastor. Under Mr. Martin's ministry at Holtville there were fifty-three accessions since he began there last December. A Christian Endeavor Society of fifty members has been organized, also a C. W. B. M. and Young Ladies' Mission Circle.

J. N. Johnson, pastor of the churches of Trumbull, and East Thompson, Ohio, recently led his church in a union meeting with the M. E. Church of Trumbull, which resulted in twenty confessions of faith, eleven of these becoming members of the Christian Church. Mr. Johnston says the meeting was thoroughly enjoyed by each church, and helped to a closer sympathy between the two organizations. Mr. Johnston has just resigned his pastorate of these churches that he may remove to some place where he can secure better school privileges for his children.

Mr. T. Kawai, pastor of the new Japanese church, Los Angeles, is thirty-eight years old. His mother was a Christian woman and gave him a Christian education. He was baptized in 1895 and studied for four years in Doshisha, a Christian school established by Joseph Hardy, and then at Waseda University, Tokyo, graduating in 1893. Since 1894 he has spent three years in Drake University. He has been engaged in Christian work and editor of a paper since 1896. He came to America in 1909 and is now serving the Los Angeles church under the C. W. B. M.

The congregation at Fort Smith, Arkansas, is jubilant over raising, Sunday, March 13, \$8,000 to pay off a debt upon the church property, which has been a great burden to the church since the new church was built seven years ago. Four thousand of this was a loan from the Church Extension Board. This happy result was made possible by an



offer from one family in the church to pay one-half of the indebtedness provided the congregation would give the remainder. The offer was quickly accepted and now with the large increase of membership from the Brooks meeting the church feels that it will enter upon a new era of accomplishment. Edward B. Bagby is the energetic pastor.

The annual report of the First Church, Seattle, has just come to hand. Joseph L. Garvin is pastor. This church has 383 active members, thirty-three "out-of-town members," 267 inactive members, or who can

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

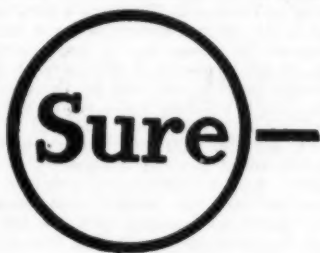
The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

not be located, making a total of 683 members. There were eighty-eight accessions last year and fifty-nine removals leaving a net gain of twenty-nine. Financially the church made a fine showing. It gave to home missions \$259.01, foreign missions, \$608.27; church extension, \$74.55; current expenses, \$3,992.15; Italian relief, \$42.25; other benevolences, \$1,230.52, making a total of \$6,366.06 raised during the year. The average attendance at Christian Endeavor meetings, was forty-nine; Ladies' Aid Society, membership, sixty-eight; C. W. B. M. membership, ninety-eight; Junior C. E. membership, forty-one; Men's Association, ninety members; average attendance at Sunday-school, 165; average attendance at morning church service, 211, evening, 122. Money raised by auxiliaries of the church was: Sunday-school, \$461.87; Ladies' Aid, \$213.04; C. W. B. M., \$271.75; C. E., \$196.15; Junior C. E., \$47.16; Men's Association, \$106.60; Business Women's Association, \$13.55. Total receipts, \$7,675.88.

The Central Illinois Convention of the Laymen's Missionary Movement will be held in Peoria, April 7-10. This convention will be one of seventy-five now being held throughout the United States, in a national campaign to arouse interest in this great laymen's missionary effort. The opening session will be a banquet the evening of April seventh, at the auditorium. It is expected that 1,400 will be seated at this banquet. The motto of this great movement is: "The Evangelization of the World in this Generation." The great crowds of men who have attended these conventions in other cities have universally gone home with a new vision of the meaning and significance of foreign missions. All churches within a radius of sixty or seventy miles of Peoria are entitled to send to this convention its pastor and the largest possible number of laymen. Men of expert knowledge on the subject of missions will speak. Speakers whose presence is assured are, George Sherwood Eddy of India, Dr. M. B. Eubank of China, Bishop Lewis of China, S. Earl Taylor of New York, and Bishop W. F. McDowell of Chicago. The registration fee for the convention is one dollar, and those who attend the opening dinner will be expected to pay one dollar also for that. No collections or subscriptions will be taken at any time during the convention.



That one word sums up the advantages of buying Uneeda Biscuit.

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Was one of the most memorable of the many historic happenings at the Pittsburgh Convention.

It is not well that the memory of it should grow dim.

Many delegates to the Convention have purchased the

MACNIFICENT PANORAMIC PHOTOGRAPH (Five feet long)

and after setting it in a frame Have Hung it in the Lecture Room of their church.

Any congregation will appreciate such a gift.

We still have a few of these Photographs on sale.

Price \$2.50 postpaid.

Send us your order today.

THE NEW CHRISTIAN CENTURY COMPANY

700 E. Fortleth Street, Chicago.

W. H. Allen, pastor at Muncie, Ind., has been compelled to relinquish his work at the Jackson Street Church for a few months that he may regain his broken health in a Florida sojourn. Mr. Allen has been most active in his church work and especially prominent in the Anti-Saloon movement in his state.

Nelsonville, Ohio, Meeting

We have just closed a splendid four weeks' meeting in which Chas. Darsie, of Uhrichsville, Ohio, did the preaching and singing. It was a quiet, helpful and strong meeting. Mr. Darsie's sermons were logical and convincing. He preaches his convictions and convinces his audiences. There were eighty-two accessions. Fifty-six baptisms, forty-eight were heads of families, sixty over twenty years of age, and one third of them men. The church is left much stronger to carry on its great work. The Bible-school reached its highest attendance during the meeting, having March 13, 906 present, of whom over 400 were men. The school averages over 600. In the four years of the present pastorate, the school has grown from an average of 200 and there have been more than 350 additions to the church.

W. SCOTT COOK.

Central Illinois Ministers, Attention

The Central Illinois Ministerial Association will be held in Peoria, instead of Clinton as heretofore announced, on Wednesday and Thursday April 6 and 7. This change of time and place is made on account of the desire of many to attend the Laymen's Missionary Meeting at Peoria April 7-10 and is rendered possible by the courtesy of the Peoria church. The full program will be published later.

J. H. WRIGHT, Sec'y-Treas.

The Brooks-Lewis Revival at Newark, Ohio

It is no light task to attempt to describe a series of evangelistic meetings. The most important features of a revival can not be tabulated; they defy description. No writer could adequately set forth the benefits and power resulting from the series of meetings recently held in Central Church of Christ of this city by W. T. Brooks, evangelist, and Samuel Lewis, singer. The meetings began February 5 and lasted four weeks, lacking two days. The writer had been on the ground as minister just a month before the evangelists came. There was but little opportunity for the usual, systematic, preparatory work. There was much uncertainty in the minds of the members as to the wisdom of attempting such an enterprise at the beginning of a pastorate, although the contract had been signed for nearly a year. But one of the chief benefits of the meetings was the unifying and reviving of the church membership. The invitation to accept Christ was not urged until the second Sunday. The first week was spent entirely in the attempt to enlist and reconsecrate those who were already members. It is the profound conviction of the writer that every

revival should be begun that way. On the first Sunday of invitation, or the second Sunday of the meetings, ninety persons were added to the Lord. The church was refreshed and ready for the victory when it came, and prepared to press on to larger conquests. One of the features of the revival was the splendid hearing obtained by the evangelists. The church building seats easily seven hundred people. The house was full at almost every service, and on Sunday nights the crowds could not be adequately accommodated. Two hundred and nineteen persons responded to the gospel invitation, which with seven who united with the church before the meetings began and five since they

closed, makes a total of 231 since the present ministry began, January 9. W. T. Brooks is a strong, fearless, effective preacher of the gospel; and best of all, he is a pure-minded, consecrated man of God. His influence for righteousness in Newark will long be felt. As a sweet singer, as a chorus director, and as a personal worker, certainly Samuel Lewis has no superiors, and few equals, among us. Aside from his unquestionable musical ability, his chief power lies in his quiet, cheerful, Christlike life. We thank God for the coming of these men into our midst. We face the future with courage and hope.

Most fraternally,

W. D. WARD, Minister.

The Two Events of May, 1910



And The Offering for American Missions

Begin Now to Take Observations

The following Supplies will aid you in computing Longitude, Latitude, Time, Distance, Weight and Velocity

1. "Uncle Johnny Appleseeds." Grant K. Lewis.
2. "The Unfinished Task of the Reformation." Peter Anslie.
3. "A Shorter Catechism." I. N. McCash.
4. "Contribution of American Christian Missionary Society to the Restoration Movement." Wm. J. Wright.
5. "Dixie Land for Christ." O. P. Spiegel.
6. "The Empire of the East." D. C. Tremaine.
7. "An Excursion into Southwest." S. R. Hawkins.
8. "The Empire of the Northwest." J. W. Baker.

Address all communications to

The American Christian Missionary Society
Carew Building, Cincinnati, Ohio

PLACE YOUR ORDER AT ONCE FOR THE BETHANY GRADED LESSONS. Be Ready for the New Quarter which opens April 3. The supplies you order now will supply your three elementary grades until July 1. Remember, the Bethany Supplies are only for your pupils under twelve years of age. Place the main bulk of your order wherever you wish, but give your younger children the best religious instruction ever put into any Sunday school. Send for our convenient order blank at once. The New Christian Century Co., 700 East Fortieth St., Chicago.

Keuka College

It will be of interest to all the friends of Keuka college to learn that the Ball Brothers have offered the school \$5,000, next year conditional upon a like sum being raised from the Disciples of Christ. This constitutes a challenge to our great brotherhood. It will be remembered that our people are conducting this college in cooperation with the Free Baptists. The provisions of the union are that the Disciples of Christ shall have the Bible department, one-half of the board of trustees and one-half of the executive committee. The president is also one of our men. Surely no terms could be more liberal than these. In fact they constitute a test of our stand on Christian union. This challenge of Ball Brothers ought to be met immediately. Our deplorable weakness in the East demands that we shall have a center of influence from which we may carry on our work. This we believe is to be found in such a Christian college as is Keuka.

Some Illinois Items

D. E. Hughes, pastor at Monmouth for twelve years, is doing a fine work for the church in this historically difficult field. He has a large Sunday school—perhaps the largest in the city—which compels them to spend \$6,000 to provide more room. There are regular additions and never were the prospects better for a great work. The Biederwolf union revival is a great gain to the Christian church as many are placing their membership.

J. A. Barnett, the genial Galesburg pastor, is a general in another hard field; nevertheless he is "doing things"; his church becomes a Living Link in the Foreign Society; they are preparing for a great meeting in the fall and expect to erect a new house of worship soon. Galesburg has 25,000 and no saloons. She's not dead yet.

The Cameron, Ill., church is entering her eightieth year (organized April 30, 1831) yet is as young as ever and is not going down the valley. The congregation gives more for missions than ever before in her history, raising her "raised" apportionment.

O. D. MAPLE, Pastor.

Texas State Convention

The Texas Christian Missionary Convention assembles this year in Dallas, Texas, May 9-12. This has been a season of great gatherings in Dallas. The Baptists marshalled 2,500 delegates at their state convocation, the Methodist laymen brought 2,000 men, and the Interdenominational Sunday School Association is on the eve of gathering 2,000 more workers. Realizing that an ordinary gathering of our state forces after all this would be ridiculous, especial effort has been made to bring not less than one thousand Disciples to Dallas in May. J. O. Shelburne reports prospects for six hundred men at the brotherhood session and banquet on Tuesday, May 10. It is believed by leaders that an equal number of women will assemble in the C. W. B. M. sessions. F. M. Rains, P. C. Macfarlane, G. W. Muckley and Mrs. M. E. Harlan are expected from "abroad."

Railroad rates will be published within a few days. Delegates notifying the local committee in advance will receive lodging and breakfast. Names should be sent at once to Charles Chasteen, Station A, Dallas Texas.

EDWIN C. BOYNTON,
Secretary Convention Bureau.

Dallas, Texas.

A Missionary Pentecost

A Pastor's Own Story of His Call for Missionary Volunteers and the Response He Received.

By H. O. Pritchard, Bethany (Lincoln), Neb.
I have been getting ready for the March Offering which we expect to take next Lord's

Day. A week ago I preached on "Modern World Progress and the Church." I tried to show that God is laying the world at the very door of the church and challenging the church to come out of itself and take possession of the world, making of it the kingdom of God and of His Christ. Yesterday morning I preached on "The Call of the Macedonias." At the close of the sermon I quietly but earnestly gave an invitation for volunteers to answer the call of the Macedonias of the earth. And in answer to that invitation, thirty-three strong, noble young men and women walked from their places in the audience and took their stand in the pulpit, and said "we are willing to go, even unto the uttermost parts of the earth, if God wills it."

What a meeting it was! I have never been in any meeting, in my life, which displayed more of the presence and power of the Spirit of God. It was like another Pentecost. There was nothing of excitement, but with bowed heads and with deepest reverence they came, one after another. The spirit of consecration was wonderful. Many of the best students of Cotner University came (and all of them were either students or graduates of this worthy institution), some were juniors, some were seniors, and some were post-graduates. Mothers and fathers were trembling with self-surrender as their sons and daughters came—no one knew whose child would be next to come. Old people exclaimed that they wished they might roll back the years in order that they might go. Every eye of the great audience was dimmed with tears—the tears of spiritual joy. The influence of that hour upon this church, upon Cotner University, and for the Kingdom of God can not now be measured.

May I say that this occasion was not the result of one hour's worship, but rather was it the climax of the influence of years. Cotner has ever been characterized by her deep and genuine religious spirit. Many of those who came yesterday had previously decided to do so, and each one who came had been seriously considering the proposition for days and even months, in some cases. It was the legitimate result of the impress of a great school, having a consecrated faculty, and deeply spiritual Chancellor. Then again, the influence of Mrs. Royal J. Dye, the living link of this church, is inestimable. Several of those who came have been studying her "Bolenge." The former pastor of this church, Brother J. W. Hilton, is genuinely missionary, and under his ministry the church became a living link. It was a fusion and culmination of all these influences that brought to this church the great joy, untold

blessing and spiritual uplift of yesterday.

There are many others to whom I have spoken who are on the border line of decision, to consecrate their lives to world-wide evangelism. And by the pleadings and leadings of the Spirit, we hope to have fifty student volunteers from this church before many months have passed. Reader, will you not pray that it may be so?

University Church, March 14, 1910.

Illinois Notes

J. Fred Jones, Field Secretary.

W. D. Dewese, Office Secretary.

Blomington.

A meeting is just closed at Hamilton, H. G. Waggoner, with thirty-seven additions.

J. W. Kilborn, Mt. Carmel, has been assisting G. W. Wise, DuQuoin, in a very successful meeting.

J. H. Gilliland, Bloomington, is in a meeting at Palmyra.

Andrew Scott, Sixth District evangelist, held a meeting at Bement, with thirty-three conversions and six additions otherwise.

A. Martin, Davenport, Iowa, held a meeting for the Kewanee church and he will probably locate there.

FROM "CLANG" TO "CHIME."

A pleasant recreation for spare moments is to change words from one to another by altering one letter at a time. If you have never tried it you will be surprised to see how interesting and, often, how difficult this is. Making "clang" into "chime" is not easy by any means; but more wonderful still is the change effected by transforming the "clang" of steel into the sweet "chime" of bells.

For almost as many years as bells have been made they consisted of an alloy of tin and copper, and this combination has become known as "bell metal." The advancing cost of these metals to a point where they are now spoken of as "semi-precious" meant increased prices until bells, except for rich churches, were almost out of the question.

Right when such a condition seemed certain, American ingenuity made a discovery—that steel, made into an alloy with certain metals, formed a perfect "bell metal." How this combination of metals is made is a trade secret; but the joyous fact is sufficient that church bells of unexpected tone may now be had at reasonable cost. These bells are now made in peals and singles, and are adapted to all uses. Perhaps the day will come when we will be using steel in the same proportions for church bells as we are now making it into cannons.

The story of this new bell metal discovery is told in a beautiful book issued by the Cincinnati Bell Foundry Co., manufacturers of the historic Blymyer church bells, Cincinnati. O. A request will bring you a copy.

In order to meet the great demand for Sample Copies of the Bethany Graded Lessons the publishers have decided to send out Returnable samples of the complete line of supplies—Beginners', Primary and Junior—(excepting the large Beginners' pictures). Accompanying the samples a bill will be sent for \$1.09, the regular price of the set. The recipient may do one of three things: (1) He may return the samples uninjured after examination. (2) He may remit \$1.09 and keep the samples. Or (3) he may return the bill with his Sunday school's order for supplies and the publishers will mark it "paid." In writing for sample copies please say "Returnable."

The New Christian Century Co.

700 East Fortieth St.

Chicago

The Lexington Church, J. P. Givens, is to have a new parsonage.

J. D. Williams, third district evangelist, held meetings at Plymouth, Adrian, Camden and Oak Grove.

F. L. Maltman, Saybrook, will serve the church at Rushville.

L. D. Crandall, Niantic, has resigned and he is now open for engagement.

M. W. Yocum, Taylorville, proposes to deliver a choice series of four sermons to churches within reach of him. Kindly write him about them.

Joel T. Brown, evangelist, would like to work for two or more churches through the summer months. Address him at Perry, Ill.

Jesse H. Story recently closed a meeting at Mulberry Grove with about seventy additions to the church.

Central Illinois Campaign— Laymen's Missionary Movement

Arrangements are actively under way for the big Central Illinois Convention of the Laymen's Missionary Movement to be held in Peoria, Ill., April 7 to 9. It is probable that 2,000 men, representing practically all the Protestant churches in the central counties of Illinois, will be in attendance at the convention, which is one of the series of seventy-five being held throughout the United States as a part of the National Campaign of the Movement.

I. J. Spencer in Des Moines

Just recently the University Place Church of Christ, Des Moines, Iowa, conducted a three weeks' meeting in which the writer assisted the minister, C. S. Medbury. Inasmuch as 1,000 persons had been added to the membership within the fourteen months just preceding our meeting it seemed best not to preach the usual revival sermons but to set forth in a series of discourses the simple, vital and confirmatory doctrine essential to beginners in the Christian life, fulfilling the latter part of the commission by teaching them to observe all things commanded and authorized of Christ. Hence the sermons were nearly all on such themes as: The One Authority; The One Authorized Name; The One Great Spirit; Two Phases of the One Faith; The One Authorized Confession of Faith; The One Baptism In Its Fourfold Aspect; The Essential Regeneration and Its Essential Instrument; The Great Universal Commission; The Birthday of the Kingdom and The New Covenant; The One Scriptural Church; Model Conversions; The One Thing Essential; The One Hope of Heaven; The One Personal Basis of Christian Union; What the Disciples of Christ Should Teach, and Christ is All and in All. A goodly number were added and hundreds gave testimony that they had received a new and clearer vision of Christ and His gospel and had determined with new purpose of heart to live for His glory and service. The singing, under the direction of Dean Cowper and Prof. McRae was exceptionally inspirational and edifying. The minister, Brother Medbury, is a man full of the Holy Spirit, and greatly beloved. The church is well-organized, the Bible school is growing, the church is full of Christian inspiration and good hope. It was a joy to assist in the meetings and to have daily fellowship with the devoted disciples of our Lord who have made famous the city of Des Moines. All the congregations had fellowship in the meeting. Brother Finis Idleman is now in a meeting in the Central Church, ably assisted by Brother Peter Ainslie of Baltimore.

Lexington, Ky.

I. J. SPENCER.

The Centennial Testimonial to W. R. Warren

As custodian of the Centennial Testimonial Purse for W. R. Warren, I wish to make the following report:

Of more than \$650 pledged, \$516.00 was paid into my hand. This I have paid over to Mr. Warren.

I feel this to be but a slight token of the real large esteem and gratitude our brethren feel for him.

He was insistent that I refund this money to the several donors, when it became evident that his new relation to The Christian Evangelist would require his giving up the trip with the Moninger Tour. I refused flatly to do this, for the following reasons: First of all, the money was given without any "strings" to it. It was a testimonial of our love for him and of our appreciation of his sacrificial and efficient services.

I incidentally mentioned that he might go with us on the Moninger Tour and take the rest I knew he sorely needed; but that was mere selfishness on my part; for I wanted him with me.

In the second place no one has asked that his money be refunded, and I do not believe anyone has thought of such a thing.

Third, to refund it would be impossible. Many gave their money and not their names. Others gave their names with the money, but gave no postoffice address; and others definitely stated when they sent the money that it was a straight gift and was to be turned over to Mr. Warren to be used ad libitum.

I did not care to make any statement at all to this point, and was perfectly willing to personally assume all responsibility for the course I pursued in the matter; but his

extreme modesty has led him to underestimate the value of the services he rendered us, and it was this same modesty that caused him to hesitate when I turned the money over to him.

No one could be more keenly appreciative of this token of our esteem than is he. I wish it were an even \$1,000.

The part I have had in this gift has been a source of sweetest pleasure to me; and on Mr. Warren's behalf and on my own, I thank you for your part.

WALLACE THARP.

ST. LOUIS

VIA THE



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10:02 A. M. 10:15 P. M.

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The Bethany Graded Sunday-School Lessons

Will the new Graded lessons make their way into the Sunday-schools and become the standard lessons of the Sunday-schools of the world as the Uniform lessons have done? There are many signs indicating that this is precisely what will happen.

1. All the authorities in religious pedagogy have been a long time agreed that it is better to suit the lesson to the

learner than to compel the learner to adapt himself to the lesson, regardless of his stage of mental development.

2. The International Committee which has for thirty-five years selected the Uniform lessons has now begun the issue of an additional series called the International Graded Course, consisting, not of one Scripture lesson for the entire school, but of a separate series of lessons for each year or grade, chosen with direct reference to the age and ability of the pupils.

3. These lessons are being adopted by the best schools of all denominations. The Presbyterians report that about two thousand of their schools adopted the International Graded courses for children under twelve years, last quarter. This is phenomenal. The Methodists and Congregationalists had to go to press the second and third time to supply the unexpected demand for the graded lessons.

The New Christian Century Co. is supplying these lessons to the Disciples' schools. There is no single achievement in which the publishers of this paper take greater satisfaction than in connecting our schools with this most significant Sunday-school advance of the last fifty years.

The editors of *The Christian Century*, Mr. Morrison and Professor Willett, both regard the Graded principle as essential to the highest efficiency in religious instruction, and both believe that the *Bethany Series* is the truest, simplest and most artistic set of supplies for the elementary grades that has ever been put out.

Our pleasure in offering the *Bethany Graded Lessons* to the brotherhood is enhanced by the fact that our orders for supplies for the winter quarter have been much beyond our expectations. Many other schools have assured us of their purpose to adopt *The Bethany Lessons* at once. This series may be begun at any time. See full description on another page.

The New Christian Century Co., 700 E. 40th St., Chicago.

